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"A proper Bostonian, Priest, Jesuit" :
Diary of Fr. Joseph Coolidge
Shaw(1821-1851)

To Dr Francis R. Braren S.J.

On his 50th in S.J.

God Bless you, May Keep you.

Dr Walter S.J.

"A Proper Bostonian, Priest, Jesuit"

Diary of

Fr. Joseph Coolidge Shaw, S.J.
(1821-1851)

Edited by Fr. Walter J. Meagher, S.J.

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IMPRIMATUR: †Richard Cardinal Cushing, Archbishop of Boston

Dedicated to my many relatives and friends whose gifts on the occasion of my Golden Jubilee in the Society of Jesus made possible this publication.

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The original Shaw Diary is now located in the Woodstock College, Maryland, Archives.



DEDICATION OF "SHAW HOUSE"—HONOR STUDENTS
DORMITORY—OCT. 30, 1962

Left to Right:

Fr. George Drury, S.J.—Assistant to President of Boston College—then Prefect of Shaw House.

The Very Rev. Michael J. Walsh, S.J.—President of Boston College
Miss Pauline Sampson, R.N.—Asst. Dean of B.C. School of Nursing—
Great grand niece of Fr. Jos. C. Shaw.

Fr. Walter J. Meagher, S.J.—Editor of Shaw Diary.



COPY OF PAINTING OF FR. JOSEPH COOLIDGE SHAW, S.J.—
DONE WHEN HE WAS A SEMINARIAN IN ROME

JOSEPH COOLIDGE SHAW, S.J. (1821-1851)

JOSEPH COOLIDGE SHAW was born in Boston, January 22, 1821. His father, Robert Gould Shaw, was a successful merchant and developer of real estate in the North End and East Boston sections of the city. His mother, Elizabeth Parkman, daughter of an equally successful Boston merchant, was the aunt of Francis Parkman, the historian. Joseph had six brothers, four older ones, Francis, Samuel, Robert and Gardiner, and two younger, Quincy and William, and four sisters, Sarah and Anna who were older than he, and two younger ones, Elizabeth and Marian. William died in infancy. The other members of the family died quite young, only one, the second youngest, Quincy, reaching the ripe old age of eighty-three at the time of his death in 1908. The second oldest, Gardiner, married a Cora Lyman, whose father founded and endowed the Lyman School for boys in Westboro, Massachusetts. His brother Francis had a son, Robert Gould Shaw, who died leading a colored regiment in the Civil War battle for Fort Wagner, South Carolina. His memory is perpetuated in a monument by St. Gaudens on Boston Common, the Beacon street side facing the State House. Quincy Shaw married Pauline Agassiz, daughter of the Swiss born naturalist, American by adoption, Alexander Agassiz.

In his autobiographical sketch for his Harvard Class Book of 1840, Joseph informs us that since he was five, he attended half a dozen schools, of which two stand out in his recollections, Billerica Academy and Thayer Academy in Milton. In 1836 he was at Harvard, doing well scholastically and socially. He was among the first eight in the Phi Beta Kappa and a member of the Hasty Pudding Club. Besides a good grasp of the Latin and Greek classics, he became proficient in French, Italian and German. As was the fashion at the time, he spent three years in Europe after graduation, studying German Philosophy and Literature in Berlin and Heidelberg, and visiting the principal cities of Europe as well as the French Provinces in Africa.

His Unitarian faith suffered from the impact with German rationalists, but a chance contact with Mr. Faber, then an Anglican minister, while aboard a boat on a trip to Rome, led

to his conversion. Mr. Faber introduced him to an English Jesuit, Fr. Thomas Glover, stationed at the Gesu in Rome. One month later, Joseph Shaw received Baptism and Confirmation from Cardinal Acton in Rome. On his return to Boston in 1843, Joseph studied for a year at Harvard Law School. There he was instrumental in converting a fellow student from South Carolina, McIntosh by name, and one of his classmates from the 1840 class, Edward Holker Welch, who followed Shaw into the Church, the priesthood and into the Society of Jesus.

By the summer of 1844, he was convinced he had a vocation to the priesthood. Accordingly, he set sail from Boston in the Cunard liner "Hibernia" for Rome. He entered the Collegio di Nobili as a boarder, while attending classes at the Roman College. Among his classmates were the American convert Pierce Connelly, whose wife Cornelia founded the Institute of the Holy Child, Asperti, for a time chaplain to Mrs. Connelly's community, the future Cardinal Newman, St John and William Clifford, later on an English Bishop. Popes Gregory XVI and Pius IX honored his college with visits while he was a student and he had a private audience with Pius IX before returning to America. At his father's request and with the approval of Fr. Glover, his confessor and advisor, Joseph returned for a visit to Boston in the summer of 1847. That September he was ordained in the old cathedral of the Holy Cross by Bishop John Fitzpatrick. He was ordained "sub titulo patrimonii." As he had not finished his year of theology, he got permission to make it privately at his father's home, since conditions made it inadvisable to return to Europe. With his priestly administrations and period of ill-health, however, he didn't make much headway. So in the Fall of 1848 he undertook to complete his theological course at the Seminary of St. Joseph then conducted by the Jesuits at Fordham, New York. During his two years at St. Joseph's Seminary he still wrestled with the idea of becoming a Jesuit, which had often been in his mind since his conversion in 1843. After three retreats of election and consultation with his confessor, he finally obtained permission to enter the Frederick, Maryland Novitiate in September 1850. Here his brief course September 8, 1850 to March 10, 1851, could be summed up—"multum in brevi tempore"—he accomplished much in a short time. His Novitiate was cut short by his edifying death.

His health, never robust, gave way and he was confined to the infirmary for six weeks. Hopes were entertained for his recovery, but a relapse brought about his mortal career to an abrupt end. Six days before his death he received the last Sacraments of the Church, and then, according to the custom of the Society he was allowed to make his vows. Notwithstanding his great weakness, he read them so as to be heard all over the room. He then gave his blessing to the novices and scholastics of the community, wishing them all the grace of perseverance in their holy vocation.

His closest friend in college and in the Society, Fr. Edward H. Welch, summed up Fr. Shaw's character in these words: "Mr. Shaw's exterior, which was always interesting, possessed particularly at that time (in college)—a certain air of frankness and a noble and manly beauty, which was remarked even by strangers. His classmates observed even then one peculiarity of his, which if it is rare among persons of the world, is at least always valued by them—he never spoke ill of an absent friend or acquaintance. During his three years at Rome nothing was more edifying than his conduct, so that even there where there are so many examples of fervor and piety, he did not escape notice. His sole aim and object (in the novitiate) was to be a true follower and companion of Jesus in observing as nearly as might be that rule which he felt was not the work of man's wisdom alone. He was a model of obedience, of humility and mortification. It seemed as if God had brought him to the novitiate to sanctify him still more in this holy retreat before He called him to Himself."

Fr. Augustine Thebaud, S.J., Superior of St. Joseph Seminary, sent this consoling note to Fr. Shaw's parents: "I need not say that the Rev. J. C. Shaw was sincerely beloved by all who enjoyed his intimacy. I was fortunate enough to have a good part of his confidence during the time that he was here, and I can say that during forty-four years of life, I have found very few men possessing such an elevated mind and joining as he did, a firmness of purpose above all obstacles to a sure and practical good sense which long experience alone can give to other men. Alas that we should lose him so soon."

WALTER J. MEACHER, S.J.
Boston College, Chestnut Hill, Mass.
Feast of St. Alphonsus Rodriguez, S.J.
Oct. 30, 1965.

A.M.D.G.

St. Joseph's Seminary, Fordham, N.Y., Jan. 14, 1850

TRIP TO ROME, 1844

"The last journal I wrote was on Sunday, Sept. 15, 1844, the day before I sailed for Europe for the 2nd time. I rather somewhat regret that I have not kept a journal since, at least of simple facts, as I intend this shall be, omitting the reflections, feelings, &, which formed the bulk of my former one, which was intended rather for self-gratification than for use. I will note as briefly as possible some of the principal events of my past life, in order to bring me up to the present time. On Monday, Sept. 16, left E. Boston in one of the Cunard Steamers (*Hibernia*?) and after stopping a few hours at Halifax, as usual, arrived at Liverpool after a very smooth & pleasant passage about 9 or 10 in the evening of Saturday the 27th. On Monday took cars to London, & after a few days there, passed over to Havre & Paris, whence, after a few days more to Lyons, & across the mountains by Chambery to Turin. Passed a Sunday in this lively city, then to Genoa, where [I] was detained a couple of days by a violent storm which made the Capt. of the steamer put back a few hours after our first starting out from Leghorn. Our 2nd starting was more prosperous, & we arrived without accident at Leghorn, then at Civita Vecchia, & after the usual tedious diligence, once more to Rome about Oct. 20th. Card. Acton¹ was out of town, so by Fr. Glover's² advice I applied for admission at the Collegio di Nobili³ of which F. Ricasoli was Rector, & the time seeming long, though I passed it most agreeably in visiting Fr. Glover, reading, spiritual matters, praying, &, in visiting the Churches with Mr. Colyar, Dr. Grant,⁴ who had become Rector of the Eng. College in my absence, and Mr. Pierce Connelly,⁵ who was an intimate of my College, and finally entered the College, which was formerly the palace of St. Charles Borromeo, on Nov. 4th, St. Charles' Day—& having my hair cut short, & got a cassock, broad-brimmed 3 cornered hat, & ecclesiastical cloak, offered myself to God as perfectly as I could, & with the sweetest consolation.

SEMINARIAN AT COLLEGIO DI NOBILI

During all my journey, until arriving at Turin, I led a very free and joyous life (without anything sinful), but on arriving there, and thenceforth, I began to think very seriously about the object for which I had come, & to ask myself, if, after all I could not give myself still more to God than by being a *secular* priest; & having weighed pro and con as well as I knew how, with prayer of course, I told Fr. Glover on my arrival in Rome, that if he advised it, I would offer myself for the Jesuit novitiate. He told me, however, that I was neither sufficiently acquainted with the Society, nor with my own vocation, & that I should by all means go quietly on with my studies, & by the time I had finished them, should be able to judge correctly of the other matter.

Nov. 1844 Rome

Fr. Glover advised me to study Philosophy the 1st year, which I did at the Roman College, under F. Fons, a very able Spanish Father—having two classes a day, beside a circle. Also one class of Greek in the afternoon; reading the Iliad, under F. Secchi,⁶ one of the most distinguished scholars & antiquarians in Rome.

Howland⁷ was here during the late winter—also Ned & Charles Perkins,⁸ Mrs. Cleveland⁹—Sam Elliott,¹⁰ Russell Sturgis,¹¹ & many other—among whom the Austins & Shimmins—Poor Sarah S. died suddenly at Naples, immed. after leaving Rome. Many also each succeeding year—whom I visited more or less frequently.

SUMMER AT VILLA IN FRASCATI

In the summer from the confinement & work, I became rather unwell, & passed about three weeks at Frascati, part of it with Connelly, & Saml. Asperti,¹² a young Italian priest from Bergamo, who is reviewing his Theology at our College, & who with C. was my most intimate friend. Returning from very agreeable visit to Frascati, I accompanied F. Minister Rapparelli with two of the students to Perugia, to see their parents—living on the journey at priests houses which gave me a good idea of the hospitality of the Italians of the higher classes, as well as of their simplicity and piety. Visited the falls of Terni on our way back; and soon after our journey (which in all occupied a week or 10

days) went out to the summer villa of the College just outside the walls of Tivoli—where we passed the vacation months, Sept. & Oct. visiting on foot, donkey or horse the interesting places of the vicinity.

Our Holy Father, Greg. 16th,¹³ passed a day at the College—a glorious day for us and for the town.

Oct. 1845—Rome

On the evening of Oct. 20th, I think, I began my first Retreat (of 10 days) at the Eusebius, with about 30 or 40 priests, a Card. & one or two prelates. Conducted admirably by F. Mignardi (or Minardi). About the 4th day, F. Glover came & I made a general confession of my whole life much better than when he received me into the Church. After the Retreat I showed him the reasons pro and con which I had written down according to St. Ignatius' direction for choosing a state of life, and which resulted in the determination with his approbation to become a Jesuit; not that I really felt certain that I had a vocation, but that I felt enough of it to propose myself. He, however, gave me the same ans. as the year before, viz: to do nothing till I had finished my studies.

STUDIES AT ROMAN COLLEGE

Nov. 1845

Schools began at Roman College about the 4th, 5th or 6th of Nov. (1845), & I began Theology—Text book of Dogma—Perone, Prof. a.m., Peronne,¹⁴ On Indulgences, Ext. Unction, Order & Matrimony—p.m. Passaglia¹⁵ on the Trinity, not following Peronne but his own lithographed treatise. Moral Theology, author Voigt—Prof. F. Tomei,¹⁶—Eccl. History, F. Ballerini.¹⁷

CONNELLY FAMILY

Connelly was ordained priest in the Spring or Summer & said his first mass, served by me and Rin, at the Trinita da Monti, giving his first communion (& her first) to his little girl, and then to Mrs. Connelly, who was residing at the Convent preparing to become a nun & whom I often visited with C. He made a beautiful little address to his child before giving her communion. It was not many months after this that Mrs. C. started with her little girl and little Frank, with a servant maid, rather an addi-

tional care than assistance, on a journey to England, to found there, God Willing, (as He showed by His blessings that He was) after supporting her through many trials), the Congregation of the Holy Child Jesus.

DEATH OF POPE GREGORY XVI—ELECTION POPE PIUS IX

Our glorious Pope, Gregory, died very suddenly about the beginning of June—& after the deeply interesting fortnight given to his obsequies, the exposition of the body in the Sistine Chapel & St Peter's &, &, the Cardinals went into Conclave at the Quirinal and the next day chose Card. Mario Mastei, Bishop Archbishop of Imola, who the next morning, June 7th, I think was proclaimed to the public from the balcony of the Quirinal as Pius 9th.¹⁸ Came out himself to give us his benediction—and in the afternoon went in great state to St. Peter's—a day of delight and rapture wh. will never pass from my mind. Soon after followed the coronation at St Peter's—later (perhaps not till Nov. 1 I have forgotten), the pope at the Lateran. His new acts—the amnesty, (etc.), &, which [gratuities] made the people wild with joy.

RECUPERATES AT JESUIT RESIDENCE—RETREAT—ST. EUSEBIUS

During July and August, being rather unwell obtained permission to pass six weeks or so at the Residence of Gensano about 2 or three miles beyond Albano, now beyond Aricia, where I lived among the few Jesuits there as one of them, & enjoyed myself exceedingly, as well as studied pretty hard, & made I trust some progress in piety. Card. Acton also came here for his health (having been quite sick during the summer), a short time before I left. Soon after returning to Rome, went out with the rest of the College to Tivoli for the summer vacation, as last year. But soon after arriving there I was attacked by the jaundice, which confined me to home for a week or 10 days, part of it to my bed—& the effects of which prevented my studying during the whole vacation. I hired a little horse for exercise, as I was not strong enough to walk very far, & by the opening of the Ecclesiastical Retreat at St. Eusebius, was well enough to bear the confinement well, & then return to my studies regularly at the beginning of the Scholastic year. During this retreat I paid more attention to

making regulations for my ordinary occupations, than to the subject of my vocation; still I spoke to F. Glover again about it, but received the same answer as before.

Pius IX passed a day at our College, as Greg. the 16th did last year—& I stood for an hour or two within a few feet of him, watching his face, expressions and manner, as he received those presented. Certainly he looks, what he is, the Vicar of Christ.

SCHEDULE OF STUDIES

(Rome—Nov. 1846)

At Roman College, F. Perrone began *De Incarnatione*; P. Passaglia, *De Deo Creatore*; F. Lipp took F. Tomei's place in Moral Theology, but F. Tomei was sufficiently well (liver complaint, I think), to return after about a month. F. Ballerini as before in *Eccls. Hist.* and in addition began Hebrew under F. Patrizi.¹⁹

McIntosh was here during the winter with Genl. Flores & Col. White—also John Parkman²⁰ with his family, Aunt Sue²¹ & Jimmie—many others.

TO RETURN TO BOSTON FOR ORDINATION

Very early in the Spring, or perhaps even sooner, Connelly went to England, & to Alton Towers, as Chaplain to Lord Shrewsbury.²² My father wrote asking if I could not come home to pay him a visit of a few months and then return to finish my studies. F. Glover to my surprise told me to do so, & still more to my surprise and sweet consolation advised to ask the Bishop to ordain me priest while there, as it would only be advancing the time a year. I must, however, insist on finishing my studies before going upon the missions, but whether to return to Rome or not (for he knew it would be strenuously opposed, though I did not hint to my parents the possibility of remaining), should be determined by circumstances.

EXAMINATIONS—LAST DAYS AT SEMINARY

I made my examination for Bachelor of Theology toward the end of May, & passed, though poorly—packed up about $\frac{1}{2}$ of the 900 or 1000 books I had collected, and sent them by Plowden & Cholmeley, leaving the rest under the charge of Wm Clifford,²³

son of Lord Clifford, who was studying Theology at our College. Clifford by the way started a Society at the English College last autumn to debate controversial subjects in English—to which Mr. Newman,²⁴ St John,²⁵ and several other fine English converts, whether priests or ecclesiastical students belonged, besides the students and Rector of the College, and three or four from outs. It was kept up with spirit through the winter, but allowed to die out in the spring.

AUDIENCE WITH POPE PIUS IX

Denis (an English priest belonging to our College & nephew of F. Glover) and I, had a private presentation to the Pope, a few days before leaving. I told him that all my family were Protestants & that I wanted his blessing for them. I do not remember the kind words with which he answered, but it amounted to this, that he gave it with all his heart & that I must convert the whole of them. God grant that it may be so.

Bertinelli (vice Rector of the Sapienza²⁶) who had been very kind to me, went about with me getting rosaries, medals, etc. of which I got about \$40 worth (including some rich reliquaries) & had them all blessed by the Pope—& left the bulk to be sent with my books. Also a fine picture of the Holy Family, intended for my Father & Mother, which a Danish convert had not quite finished for me. Finally after taking leave of all my kind friends & companions both in and out of the College among others of the F. General²⁷ with whom I had a delightful conversation—and of my more than father, F. Glover (whom I had full confidence I should see again in this life, notwithstanding his intense attacks of the gout etc.—but who died last summer (?) (1849) in England & who now is watching over me from heaven); and last and dearest of my friends, the truly noble & holy Asperti—Denis and I placed ourselves on the afternoon of May 28, 1847, in the diligence for Civita Vecchia, took our last look of the Colonnade & Dome of St. Peter's, & with feelings more easily conceived than described—took our course over the desolate Campagna.

BY BOAT TO MARSEILLES—OVERLAND THROUGH FRANCE

I think it was the next day in the afternoon that we left Civita V. (where we met two or three of our acquaintances, Eng. con-

verts, just returned from saying and hearing Mass on Easter Sunday in the Church of the Holy Sepulchre at Jerusalem) in a French Steamer, touched at and ran over again Leghorn, Genoa, Marseilles, where we had to dine some just ordained students of the Scotch College, who had been our companions on the vessel, & were returning home, full of fervor for the mission. Served Denis' mass at the famed Church of Notre Dame on the hill. I went on to Avignon, wishing to see Chaillot alone—served his mass at the Carmelite nuns chapel twice—& went with him to see these and other nuns, the ancient palace of the Popes, etc. Was rejoined by Denis. Next day I went on alone to Lyons, the day after started for Paris—visited Holker Welch²⁸ at St. Sulpice, passed a day with him, Legmarin etc. & the rest of the students at Issy—went about a good deal with poor uncle Sam²⁹—visited the Jesuits, & gave uncle Sam the address of F. & of Mr. Desgrumette—(but alas he died last year without sending for a priest). Ordered a number of theological works at Bossange's—& after a few very agreeable days passed over from Dieppe to . . . , narrowly escaped being fined one or two hundred pounds sterling for sealed letters which I had in my pocket; spent a few days in London—took the railroad to Derby, visited Mrs. Connelly with her already flourishing community at the beautiful convent just on the outskirts of the town (which they have since been obliged to leave) after doing a vast deal of good—& to take up their quarters at Leonard on the sea near Hastings, as Asperti, who became Spiritual F. of the convent a few months after I left Rome, wrote me about a year ago—the last time I heard from him.

VISIT WITH FR. PIERCE CONNELLY AT ALTON TOWERS

Took the omnibus to . . . & then Postchaise to village of Alton Towers, where as I arrived rather late, I simply got supper or dinner and went to bed. Next morning early went up to the Castle, found Connelly in the sacristy of the beautiful and large chapel, just vesting for mass. Forgot whether I received communion from him—then as I had so often before during the year I served his mass daily—but little did either he or I imagine during the happy days that we passed together that within two short years he was to become an apostate, & shamelessly to sue in an

Eng. court for the restoration of his wife, whom he had before so nobly sacrificed for the love of God. Poor human heart! Preserve me, oh God, from ever returning to the state from wh. Thou hast raised me. We passed the forenoon in walking over the fine grounds, seeing the fountains playing, overrunning the armory & whole splendid building; dined with Miss Talbot, sister of Lady Shrewsbury (who with her Lord was absent); with young Talbot, his nephew the heir, and his tutor, Mr. Paley,³⁰ late convert & very fine man. After dinner C. & I drove over the Cheadle to see the truly magnificent Church which Lord Shrewsbury built there; Pugin's³¹ chef d'ouvre. Had left bulk of my baggage at Derby, but Lord S's right hand man had managed to get it by a variety of expresses, though at considerable expense & it arrived just before midnight as I was going to bed.

FROM LIVERPOOL TO BOSTON

Got up early the next morning, took leave of Connelly & Alton Towers, drove in a Postchaise about 22 miles, to some place where I took the cars, was whisked off to Liverpool arriving there about $\frac{1}{2}$ an hour before the Steamer was to start for America. Went aboard, steam was got up—farewell to Europe. Mr. and Mrs. (Jas.?) Parker and daughter among the passengers. Also Mr. and Mrs. Stepens (Mrs. Lawrence's sister), Mr. Bishop, Boscha etc. Passage rather rough—sick, and very sick, all the way to Halifax; where visited the Citadel, which has greatly changed its appearance in my various visits, beginning seven years back.

July 4, 1847—Arrive in Boston

Well, during the rest of the voyage, & arrived in E. Boston about 5 or 6 o'clock in the morning of Sunday, July 4, 1847. A splendid morning, & the harbor & good old town looked finely as we came up. I drove to the house & found all who were at home at breakfast, & they as well as the rest all well. Went down to the Cathedral to high mass, to make my Thanksgiving. I had received communion several times on the journey, but did not make it now till Tuesday (or Wed.) morning, as the Bishop,³² who was my Confessor was away. He received me most kindly when he came back on Monday, as did F. Ryder,³³ whom I found in his room, & who was made President of Worcester College

after his return from Rome. He told me he would ordain me before I went back, and finally determined to give me Tonsure and Minor Orders on Tuesday the 13th.

July 13, 1847—Received Tonsure and Minor Orders

He in fact conferred them on me that day at Low Mass, I having meantime tried to prepare myself as well as possible to say with truth "Dominus pars haereditatis meae et calicis mei, tu es qui restitues haereditatem meum mihi." It was the day of S. Anacletus, Pope & Martyr, between St. John Gualbert and St. Bonaventure.

REUNION WITH BROTHER FRANK—WITH FAMILY IN
NEW YORK, MAINE AND NEWPORT

A day or two after, I went to Staten Island where Frank³⁴ with his family is now residing in the North Shore near Brighton—passed a few days with them, during which made acquaintance with the priest Mr. Murphy, (a very fine young man just out of the Seminary). I went to the exhibition at Fordham College. Afterwards went up to Albany to meet Father with Mother & Marian, & we then sent to Sharon Springs³⁵ where we passed a month very agreeably, as well as on account of the beauty of the country, as the number of pleasant people in the house. Had some religious discussions with some of them, & had great hopes that one young lady would not long remain out of the Church, as she however has. Visited a good many poor Catholics, Irish & Indian in the neighborhood. Rob, with Mary and Looie were there, (several Catholic ladies even there, especially Mrs. Brandesgia of N.Y.). Frank and Sarah also came—and a great many acquaintances. Took the baths, bowled, played billiards, walked and studied the Rubrics of Breviary, with some moral Theology. Father was quite ill for a few days at the end of the month, & as soon as he was better, we returned home. After a few days I took a trip "downEast" & passed a few days with Park³⁶ and Family at Parkham,³⁷ then on to Steuben³⁸ & passed a few days at Godfather Townsley's³⁹ with cousin Persis etc. Finally returned through Bangor to Boston—leaving of course a few Catholic books with Park & Persis. After a few more days joined Father & the rest at Newport, & after a few days

there, returned. The Bishop had finished the part of his visitation wh. he intended to make that year, & told me he would confer on me the three Holy Orders on the Ember Days, if I would like to receive them, & that I could make my retreat at his house for greater quiet.

PRIESTHOOD—FIRST MASS—CATHEDRAL HOLY CROSS

I came there immediately, Sat. or Sunday evening; and on the following Wednesday, Sept. 15, 1847, being the Octave of the Nativity of the Blessed Virgin received Subdeaconship in the Cathedral sub titulo Patrimonii as F. Glover had advised. On Friday the 17th, Stigmata of St. Francis, Deaconship; & on Sat. the 18th, St. Joseph a Cupertino, the Priesthood. Of course I tried to prepare myself as well as I could for this most solemn consecration to God, and my feelings may be better imagined than described. The ordination was a species of triumph for the Church in Boston, not of course as regards me personally, but from the circumstances of my family, etc. My Father & Mother who were present themselves at the three ordinations invited a great many of their friends, & especially at the last ordination the church was full of Protestants, & the papers talked a good deal of the matter—as I was told afterwards. F. Ryder preached on the occasion from Act 13—the mission of Paul and Barnabas, & told them that as these had received ordination and been sent forth by their Bishops, so we (Mr. John O'Donnell⁴⁰ & myself) had just been ordained by the Successor & legitimate representatives of those Bishops, & with the same divine authority etc. Mr. O'Donnell had already been Deacon for several months & he assisted me during the retreat in learning to say my office, of wh. I had studied the Rubrics at Sharon & wh. I had said daily as well as I knew how.

Sept. 19, '47—First Mass

On Sunday, the 19th, 3rd of Sept. & Festival of the Seven Dolours of the Bl. Virgin, I said my first mass—having to say during it the Stabat Mater, which was a great consolation. Mr. O'Brien assisted me, as he did the following two masses, after which I got on well enough alone. On Monday, Father had the Bishop, F. Ryder & several of the Priests (Mr. Hardy, Mr.

O'Brien, Mr. O'Donnell) at the house to dinner. The others we had at the Cathedral could not come. We had a very pleasant time. Mr. Birmingham of South Carolina was also there. The whole matter had made a good impression on them and disposed them favorably but there was no positive advance towards the faith.

PRIESTLY WORK IN BOSTON DIOCESE

The week was occupied in preparing my first sermon which was on Faith, & its necessity; the substance of the first part of wh. I got from a manuscript of F. Glover's on the Church, wh. as well as the one on the Eucharist he had given me to copy. I learned it by heart, & preached it on Sunday at the Cathedral, much to the satisfaction of the Bishop. A week or two after, the Bishop and all the clergy of the Diocese made a retreat at the Cathedral, under the direction of F. McElroy,⁴¹ and as Mr. O'Donnell and I had just finished ours, we were stationed at St. Mary's to attend to all the sick calls, marriages, baptisms & deaths in the city, to say nothing of confessions—and certainly we had our hands full, but it was a great experience for us. We had a house besides which was going nearly all the time. On one of the days I went down to the Quarantine Hospital on the Island to attend those sick of ship fever, which occupied the whole day; very fatiguing, especially going without dinner, & bending all day so low over the sick beds to hear voices low both from weakness & to avoid being overheard—but it was a great consolation to them & to me, & I had the additional consolation during the four following weeks that I visited the Hospital, once a week, to receive two Protestant women into the Church, & baptize the children of one of them. How many confessions I heard and how many prepared for death I do not know—on one of the days however, I think I heard 40 confessions & gave all the sacraments to 30 of them. Our week over at St. Mary's, Mr. O'Donnell returned to the Cathedral whence he was soon sent to take charge of Eastport, Me., & the surrounding missions. I returned to my Father's. I had intended to set out for Rome with the Liverpool Steamer of Oct. 1st or at latest the 15th, but my parents had pressed me much to stay until the Spring, and the Bishop wished it; both of which I had anticipated. I had written to F. Glover as accurate

an account of circumstances as possible, & he advised me to stay until Spring, in hope of doing something for my parents, but to study, not to go upon the missions. The Bishop told me I could stay at home and study—say mass at the Chapel of the Sisters of Charity—& only preach occasionally, and hear confessions Saturday afternoons at the Cathedral from 3½ till 8. Accordingly, I undertook to do this—but my studies did not make much progress, for my eyes failed for the first time, & I could not read by candle-light—moreover I had to take (or thought I had) a walk in the morning, & either walk or drive on horseback in the afternoon (frequently either to Lizzie's⁴² or Sally Russell's⁴³). Then I had a numberless account of visits from poor people; I had to go occasionally to sick calls in the country—twice, as far as Keene in N. Hampshire. The Young Cath. Friends Society wished me to lecture for them, which I did about Christmas time, on the Influence of Christianity on Civil Liberty which it took all my leisure time during six weeks to prepare—not only to study thoroughly in Balmes⁴⁴ but to think it out, & put into fitting shape. Then I had to preach 3 successive Sundays for Mr. Williams⁴⁵ at the Chapel under the Cathedral etc.

EYE TROUBLE * DR. ELLIOTT ADVISES REST * RECREATION

In February, I think it was, Dr. Elliott, being in Boston, advised me on account of my eyes to pass a little time in N. York, to be under his care, & for recreation and repose. Accordingly, I passed about 10 days at Staten Island with Frank and Sarah. One of the first things I did was to call with Frank on F. Murphy to tell him that now I could preach for him as he wished me to do last year when I was only in Minor Orders. We were astonished to find he was dying of sick fever, just taken to the hospital, where he had passed several hours every day throughout the year. His brother, Rev. Mark Murphy & some others were there, but we could not go in to see the sick man. He died that night, & on Sunday I did indeed preach in his place from the text "Blessed are the dead that die in the Lord." On Monday the Bishop⁴⁶ with about 30 of the clergy came over, the body was carried in solemn procession to the church, solemn high mass for the dead was sung, sermon preached & absolution given by the Bishop—a just tribute to one who had so faithfully & nobly

fulfilled the duties of a Christian minister, & died a martyr to his zeal. On the following Sunday I preached again, as Mr. Murphy's brother, who remains to take his place, did not yet feel well able to address them. I went on to Philadelphia, & after dining at the Hotel, called on Strobel, who was settled at St. Mary's under Mr. Carter.

VISIT TO PHILADELPHIA AND BALTIMORE

They invited me to stay with them, & I passed a pleasant week there, preaching Sunday morning at their church & in the p.m. at the Jesuit's Church, St. Joseph's. Went on to Baltimore, said mass morning after arriving at the Cathedral, breakfasted there and presented the Bishop's letter to the Archbishop⁴⁷ who received me most kindly & invited me to stay at the Seminary,⁴⁸ giving me a letter to the Superior, F. Buluol,⁴⁹ who said he had a room ready for me; & was like the rest of the Fathers (Sulpicians) most kind and attentive to me. I passed about a week in Baltimore delightfully—everyone was so kind and hospitable. Visited the various religious establishments, especially the Mt. Hope Hospital,⁵⁰ the Sisters of Charity, just out of the city, to which I drove with Rev. Mr. John Donelan, where I found Mrs. and Miss Metcalf⁵¹ of Boston. With Mr. Giddings,⁵² visited the Carrolls,⁵³ Harpers & others. On Saturday dined at the Harpers with small but agreeable party. Supped with Mrs . . . Sister of Sister Ann Alexious.⁵⁴ On Sunday preached in forenoon at the Cathedral on "Faith," in afternoon St. Vincent's, Mr. Donelan.

MT. ST. MARY'S * ST. JOSEPH'S COLLEGE, EMMITSBURG, MD.

Took cars to Frederick—then stage through very deep mud 24(?) miles to Mt. St. Mary's College⁵⁵—called for Rev. Mr. Elder⁵⁶ whom I had known at Propaganda. He introduced me to the President Dr. McCaffrey,⁵⁷ a very fine looking and agreeable man & I was soon snugly quartered and quite at home. Passed three very pleasant days there—drove over to St. Joseph's,⁵⁸ Mother House of the Sisters of Charity, about 2 miles distant, & we went over the Academy & beautiful Chapel. They asked me to say mass for them the next morning which I did, it being Ash Wednesday, & I remained there almost the whole day being shown over the whole house, even the dormitories of the Sisters,

on account of the excellent letter of F. Doluol & F. Etienne, the Superior of the whole body whom I met at Balt. and Mt. Hope. I was charmed with the establishment, & with the Sisters who accompanied me, & I was very much pleased with gentle Sister Mary Ignatius,⁵⁹ Wm. Green's sister, whom I had not seen till I came here. The next day, but one I think, took leave of my kind friends at the College.

JESUIT NOVITATE * GEORGETOWN COLLEGE

Got ½ jounced to pieces on the way back to Frederick, where I went to see the Jesuits; & put up at the College, under F. Lilly.⁶⁰ In the morning Finotti,⁶¹ whom I had known in Rome, got back from a sick call, & we had a pleasant time, went to the Church built by F. McElroy, the novitiate, where was Miss Pierce,⁶² of Boston—took cars back to junction with Washington railroad, near Baltimore; went off to Washington, drove over to Georgetown College,⁶³ saw F. Mulledy,⁶⁴ & was invited to stop there during my visit. Next morning went over College and everything with F.M., then with Ciampi⁶⁵ & Pacciarini⁶⁶ over the grounds & observatory. The afternoon and most of the two following days passed in Washington, going about with Rev. Jas. Donelan, brother of John. On Sat. p.m. or Sunday a.m. took leave of the Fathers, who had received me very kindly. (Much pleased with F. Brocard,⁶⁷ the lately arrived Provincial) & took up my lodgings with Mr. Donelan at St. Matthew's Church, preached for him Sunday morning on Faith, my standard sermon, & in the afternoon on the Church, from Matt. 16, 18 etc. I also preached for him a Lenten discourse on the true end of man.

RETURN VISIT TO BALTIMORE, PHILADELPHIA AND NEW YORK

That afternoon his brother (former pastor of the Church) came over from Baltimore & in the evening made physical experiments in the basement. Donelan has a large confraternity of Negroes, who are very devout. Made here an acquaintance with McCalderson de la Baria (Fanny Inglis), a charming woman & truly fervent Catholic (lately converted). Called on Dr. Palfry⁶⁸ in Congress. Also on an old F. Matthew & Rev. Mr. Van Horsigh, & at the sisters of Charity, saw Mrs. Mattingley who gave me a full account of her miraculous cure 24 years ago.

Enjoyed my stay very much. On Wed. Morning, I think I took cars with Rev. John Donelan, & on leaving him at Baltimore, went on to Philadelphia, & passed another week at Mr. Carter's & Mr. Strobel's, preaching on Sunday a.m. at the Cathedral, on "Faith" & at St. Mary's p.m. on the "end for which we were created." Forgot whether I dined at the Bishop's this visit or on the former—think the former—this time with Mr. Sourin,⁶⁹ Gartland, etc. at the Cathedral & with some lady whom I visited with Mr. Carter. On both visits called several times on Miss Rorch, staying here with a friend, & continued the religious explanations begun at Sharon as also on the way back to N. York whither we went on the same day.

Returning to Staten Island, remained a week or more with Frank and Sarah, preaching on Sunday on "end of our creation" & attending some sick calls, as I did before when there. Went to the city to have my eyes dressed about every day by Dr. Elliott & finally after a very pleasant absence of about 7 weeks returned home with eyes and general health some if not considerably improved. Hard work during Easter week, at least the last four days of it, which nearly the whole time was spent in the Church services or Confessional. F. Early,⁷⁰ then (and now) President of Worcester College, preached the Passion Sermon at the Cathedral on Good Friday. I preached on Easter Sunday and then life went on as usual—studying a little, receiving a great many visits from poor people, occasionally going on sick calls in the country, hearing confessions on Sat. afternoons, and preaching occasionally at the new Church of St. Vincent de Paul⁷¹ which the Bishop bought soon after Easter, & to pay for which he went around to "beg" among the people. Preached on Mission of the Apostles (H.G.) at laying cornerstone of new Church in Cambridge.⁷²

WATER CURE IN BRATTLEBORO, VT. * MINISTRY TO IRISH LABORERS

Early in July, my right knee got out of order, so that the leg remained considerably bent, either from the cartilage out of place or as Dr. Hewitt says, under whose care, & hot medicated baths and rubbings, I put myself for awhile—or as Dr. Wesselhoft⁷³ said, from one of the *tendons* slipping out of its place. Be it as it may, I was quite lame in consequence, & unable to take my usual exercise, and as Quin⁷⁴ had received great benefit at Brattleboro,

& Marian⁷⁵ was there as well as Anna⁷⁶ & Lizzie with their children, I determined to try the Water Cure for awhile.

July 25, '48—Go to Brattleboro

Went there in July 25th & passed about 8 weeks there very pleasantly, both from the beauty of the place, agreeable company & nature of my occupation. The baths with walks prescribed each occupied the greatest part of the time—study I could not attend to at all, merely read Maitland's⁷⁷ "Dark Ages" & St. Francis de Sales⁷⁸ "Devout Life" a 2nd time; and prepared the matter for sermons on Sundays. There were 60 or 70 Irishmen (including wives and children of some) working on the Rail Road by the town—nearly as many more at two sections further down & some further still, & for these I said mass the 1st Sunday in a "shantie" & on the other Sundays and Assumption of B.V.M., under a shed which they had constructed for me, while the people knelt on the grass & on the bank of the river, & sat or stood around while I was preaching. Many of the townspeople came regularly from curiosity, & several patients from our establishment. On weekdays by the Bishop's permission, I said Mass alone in my room at the Hotel, taking care to lock door, curtain it & window, & fill up cracks so that they should not see the light of the candles. I went to many sick calls, (three times, I think, over to Northfield in Mass.), had many baptisms & marriages & one or two difficult cases to do with Rev. Mr. Daly⁷⁹ [who] was there going and returning to other places. The Sundays were very fatiguing, for it was something of a walk to get to the shanties, & walk back or ride in one of their great wagons—not getting breakfast until $\frac{1}{2}$ past 2. The first Sunday I had but two or three confessions & a single communion; the last I heard 30 confessions before mass, & had 20 communions. In all 69 communions while there—a great consolation. At the same time there were many things to discourage one in those hard railroad men. Our parting on the last Sunday was quite affectionate. I distributed to them medals and crosses which I had blessed by the Pope before leaving Rome. They collected, I think it was \$70 for me, which I took, as it was their duty to support their pastor, & that they might not think less of others who were obliged to require it of them; but used it afterwards for the Orphan Asylum & other works of charity, as

I have hitherto used all that I have received in the holy ministry, and hope always to be able to do.

Afternoons, after dinner, several of us patients generally sat an hour or two on the piazza chatting in great measure on religion. Our set were generally Mr. and Mrs. Gardiner of Me., Mrs. Perkins of Boston, Miss Davis, also, Miss Suffren of N.Y., alone or with her sister, & sometimes Francis Parkman, Miss Moore & my sister Anna, who with Wm Greene was also there. Thanks be to God, it was not without fruit, for Miss Davis was received into the Church before Christmas, & another lady who had not hitherto professed the faith she held, did so on her return. With general health much improved, and my leg straight (whether from, or independent of the water, I do not know), I returned home about Sept. 16th.

HELPS RESTORE FRENCH CONSUL TO POST IN BOSTON

While here, wrote (at the Bishop's request) a letter to Gen. Cavaignac,⁸⁰ then Dictator of France, on Chef du Pouvoir Exécutif, relative to the Fr. Consulate in Boston, which had been closed under Lamertine⁸¹ etc., throwing Mr. Isuard, an excellent man etc., out of his place. The Bishop also gave Mr. Isuard letters to the French Bishops who were in the Assembly, & the Consulate was restored, Mr. Isuard reinstated. He brought back with him a very kind note from Gen. C., saying that he preserved all his friendship for (me) & with it Mr. Isuard presented me with a likeness of the General as Chef du P. Exec which he had procured in Paris. God grant that he may become a practicing Catholic before he dies. I have consistently prayed for him, & mention him in my masses.

TO FORDHAM TO COMPLETE THEOLOGY

I had now been ordained about a year, & it was evident that if I were ever to finish my studies, I must go somewhere where I could make it my business to attend to them. Going definitely on the missions I could not think of, as F. Glover had told me so decisively, and also mentioned in the letter I received from him, to complete my Theology first; and I myself sufficiently felt the need of it. Returning to Rome was out of the question, for everything in Europe was in uproar, & the Jesuits had been

obliged to leave Rome & every other place in Europe except France and Eng. I thought, however, of St. Sulpice,⁸² but I left it to the Bishop to decide whither I should go, there, or to some Seminary in this country & which. He advised Fordham,⁸³ N.Y. (under the Jesuits of the Paris Province). I wrote to the Superior, F. Thebaud,⁸⁴ stating my case, & received a very polite letter, stating that they would be happy to receive me as soon as the retreat to be made by the clergy in the latter part of Oct. should be finished.

Oct.—Spiritual Retreat

Wishing to make my own yearly retreat before going, F. McElroy kindly gave me a room over his sacristy at St. Mary's and I made it there quietly & by the grace of God, with profit, occupying myself solely with regard to regulating my life & ordinary occupations.

Oct. 28, 1848—St. Joseph's Seminary, Fordham, N.Y.

PROFESSORS AND STUDIES AT FORDHAM

Soon after went on to Fordham, where I arrived on the 28 Oct., 1848—very kindly received by the Fathers, & was soon settled in a sunny room overlooking the lawn—and properly belonging to one of the professors. I followed the classes of F. Dubresse,⁸⁵ for a while on a part of *De Deo Creatore*, afterwards went to that of F. Maldonato⁸⁶ *De Gratia*, & this I attended through the year—though unfortunately, on account of my breast, I did not undertake to take notes in class until a month or two later; which gave a great deal of additional labor, in going over from his manuscript & making an abstract of it, not only all he had lectured on before I arrived, but also up to the time that I began to take notes myself—a labor wh. it was worth while to take, for his lectures and his whole manner of treating the subject, young as he is (32) are the most completely satisfactory I have ever met with. F. Blettner⁸⁷ arrived in the Spring, & I followed his class in Scripture, & studied a good deal of *Perrone de Verbo Scripto*. Besides this I did scarcely anything in Theology, for my time was cut up in many ways. Once and for sometimes twice a week for several months I went to N.Y. for Dr. Elliott to dress my eyes. I took a walk morning and afternoon for my health, wh. occupied

much time. I could not read by candle-light. I had many letters to write, newspapers & the like to read—and it took some time to prepare for an English Debating Society (St. Joseph's Theol. & Literary Society) which was established soon after I came, and of which F. Ryan,⁸⁸ Superior of the Seminary asked me to be Moderator; in wh. capacity I had to criticize the essays and remark upon & give an opinion of the debates wh. took place every Sunday evening, the meeting lasting 1½ hours. I also had to prepare a sermon to be preached at the Cathedral in Boston at Xmas, when I passed the week's vacation there, hearing confessions and seeing the family and friends, and again for Easter Sunday, having 10 days of the same mixture of clerical duties & recreation, and occasionally I preached for F. Ryan at the Church he had just built at Yonkers & for Mr. Maginnis at West Chester. Thus the time wore away until the summer vacation, wh. began about the middle of July after the examinations of the Seminarians & the Exhibition of the Students of the College. About wh. time I went to the exhibition of the school of the Sisters of Charity⁸⁹ & that of the Ladies of the S. Heart.⁹⁰ What I had done in Theology I had done better than anything before it, but except the Treatise De Grata, I had done almost nothing. My relations with the Fathers were most agreeable, & I not infrequently was present at their recreations, besides walking with some of them—especially F. Ryan or Daubresse.

MATTER OF RELIGIOUS VOCATION AGAIN

Some remarks wh. the Bishop made in a letter I had received from him early in Lent, reminding me of the Boston Mission, brought to my mind more forcibly the old question of my vocation to be a Jesuit, and as I thought the Bishop might possibly recall me at any moment, it seemed wise to make up my mind on the subject as soon as possible. I made the determination of the question the object of my fastings, prayers etc. during Lent, getting some others also to pray for my intentions—and towards the end of Lent wrote a letter to F. McElroy containing as full an account as I could of what had passed between me and F. Glover on the subject, & my present feelings & asking his advice. The amount of the letter was that I felt no decided vocation to be a Jesuit, but that I did wish to serve God in the most perfect way

I could, & as this seemed to me to be the most perfect way, I offered myself to enter it, if he thought such a desire was a sufficient indication of a vocation from God. I, however, wrote out reasons pro & con according to St. Ignatius' method—and tried to do it for the will of God as purely as possible. He answered me that considering the position in wh. I was in Boston, & the probably much greater good I could do there than elsewhere, he thought it was in accordance with the will of God that I should remain there than become a Jesuit, unless there should be a much more decided intention of a vocation. I had better leave the matter quietly until my next retreat, & then make its decision one of the principal objects.

*July 27, 1849—Visit Boston, Albany, Sharon, Burlington,
St. Albans, Chambly, Montreal*

I remained here studying during the 1st fortnight of the vacation, then went to Boston, then after two or three days passed there with Father, took the cars to Albany—passed a day there with Rev. Mr. Putnam⁹¹—then went together to Saratoga—a day there—then I went to Whitehall on Lake Champlain & took steamer to Burlington—Called on Fr. O'Callaghan⁹² and with him called on Capt. Tucker⁹³ etc. & next day, Saturday afternoon, Mr. Tucker drove me with a fine span of horses, 20 or more miles to St. Alban's, where we stopped at his brother-in-law's, Mr. Hoyt's.⁹⁴ Next day I preached for Mr. Hamilton⁹⁵ on the nothingness of the things of this world—& he made a short address to the Canadian portion of his flock in French. In afternoon I took a drive with him; in the evening we went to Mr . . . one of the many converts who followed Mr. Hoyt, their former pastor's example. Monday afternoon drove back to Burlington with Mr. Tucker; and after tea with them, went aboard the steamer for Whitehall—where arrived next morning, Tuesday, & went on to Saratoga—took the cars to Schenectady—where dined—cars to Palatine Bridge—stage to Sharon Springs— $\frac{1}{2}$ the way is now a plank road—where found Mother and Marian, whom Father had joined a few days before. Pleasant company there, many of them former acquaintances. Passed the time very agreeably until Saturday, the only time I have missed more than one mass at a time (& that only from necessity), since I have been a Priest. Not to

miss mass on Sunday, I left there Saturday p.m. intending to go to Saratoga—but the cars not going there so late, I went to Albany instead—put up at the Cathedral,⁹⁶ [preached] on Quid prodest? Ditto p.m. at St. Joseph's, Mr. Conroy's., whom I went to see with Mr. Doran. On Monday morning cars to Saratoga and Whitehall, thence steamer back to Burlington to Mr. Tucker's house according to agreement. Next morning after saying mass (Vigil of the Assumption of B.V.) though Mr. O'Callaghan was away, we, Mr. & Mrs. T. with me, went aboard the steamer & after stopping at the various picturesque places on the beautiful lake, arrived at St. John's about 3 p.m. After awhile started in a carriage & over a very muddy road, drove 13 (?) miles to Chambly, where we put up at Rev. F. Mignault's,⁹⁷ good parish priest of the place, old curate and Vicar Genl. of our diocese.

The Festival of Aug. 15, the Assumption [is] not kept here until the following Sunday—Still mass was sung, though without Deacon and Sub deacon. In the p.m. Fr. Mignault drove with us round about the vicinity, & called upon a couple of the Parish Priests. In evening took tea with several others at his niece's.

MONTREAL * FIRE AT HOTEL DONGANA

After mass, etc, drove about 14 miles to the part of the river opposite Montreal, took the ferry across, & went to Dongan's grand Hotel, the Astor House of Montreal. F. Mignault took me to the Bishop's house where we dined with two Bishops and a number of Priests and Canons. Bp. Bourget⁹⁸ has the reputation of being a saint, & certainly looks, speaks, and acts like one. I could not help loving & reverencing him as soon as I saw him. He came to dinner sometime after, & left before the rest of us, being so full of business. We returned to the Hotel & then I drove up with Mr. & Mrs. T. and niece to see the convent of grey nuns,⁹⁹ or black, of Soeurs de Notre Dame¹⁰⁰—to the large parish Church, to St . . . & called on F. Cianski & went with them to the Bishop's. Dined at Hotel in evening—then religious conversation with Mrs. T. Finally we retired to rest. F.M. had been obliged to return to Chambly. Was awakened after midnight by trampling of men in corridors, cries etc., and as there had been several riots lately, Parliament house burnt down etc., & a night or two before us Mr. Lanfontaine's house attacked—I thought

at first that some obnoxious member of Parliament might be in the house, whom the mob was after. However, as the cry of *fire* predominated, Mr. T. ran over to my room to ask if I knew where it was. I had no idea, but opened my window and blinds, looked out, & soon discovered that it was the roof of our own hotel, which was in a bright blaze above our heads. However, as we were on the lower floor, we saw there was no great personal danger, & having told Mrs. T. & her niece, the latter of whom soon dried her tears at seeing her aunt's composure, we dressed, packed our trunks & dragging them along with us, made our way out through the noisy and confused crowd, & after stopping awhile to look at the fire, got one of the crowd to show us the way to the nearest hotel, whither we dragged or carried our baggage, all doing their share & in the course of time made ourselves heard, got into the house & into some wretched rooms at the top of it—from wh. we could see the flames of the hotel we had just quitted, & where none of us slept very soundly. In the morning I said mass in the convent of . . . where we breakfasted, then we passed by the scene of the fire, a heap of ashes where we had been sleeping at midnight. There were fortunately few guests as we had seen at dinner, & all escaped without difficulty, but a man was killed by a trunk thrown out of the window. Causes of the fire doubtful, whether accident or deliberate. Visited Bons Secours Church to thank our bl. Mother for her protection. Left Mrs. T. & niece at home as they were fatigued, & Mr. T. and I went to see the Sulpicians at the Seminary. Students and most of the Professors out of town but we saw the Superior and one or two others. He invited us to go to the Mt. but we had not time. Returned to Hotel. They had intended that I should go back with them to Chambly to pass Sunday there, but I had made up my mind if possible to begin me retreat at Fordham on Monday evening, for many reasons, so that to my great regret I was obliged to take leave of my kind friends. They would have returned with me to Burlington, but of course I would not think of such a thing, knowing how fond they were of Chambly, where they had made their first communion, & of kind old F. Mignault. Accordingly, about midday, Aug. 17, I took the steamer several miles to . . . where I took the cars to St. John's—then steamer wh. arrived at Whitehall next morning—then cars to Saratoga, &

after waiting there a while, continued to Troy & Albany—called at the Cathedral, saw Bishop McClosky, F. Kyle & Mr. Doran, went aboard the Steamer Isaac Newton, splendid boat, about 6 p.m., & arrived in N.Y. about 6 next morning. Said mass at St. Peter's, went over to Staten Island, & preached (on nothingness of things of this world), for Mr. Murphy, as I have done several times before when I have been to the Island to see Frank. Went to Frank's—found that he had determined to send Rob to Fordham College, & had already been himself to see F. Thebaud on the subject, to whom I had spoken about it before vacation.

Aug. 20, 1849—Return to Fordham, begin Retreat

On Monday morning returned to the City & thence to Fordham, & began retreat in the evening—Aug. 20. Before vacation I had prepared the order of meditation to be made, from various orders, lent me by F. Durunget,¹⁰¹ & I now entered on my retreat with the desire to make it as well as possible, & to leave the will of God as to whether I should remain a Secular Priest or become a Religious. My own idea on commencing the retreat was, that notwithstanding the various impulses wh. I had felt to become a Jesuit, it would be most probably for the glory of God that I should remain a Secular, & make use of the natural advantages of position etc. wh. He had placed in my hands, rather than renounce them from an idea of attaining to greater personal perfection elsewhere. And I must confess that my own desires rather tended to this; & that I rather preferred that God should wish me to retain all the temporal gifts He had so lavishly bestowed on me. However, I determined to the best of my ability to put myself entirely into His hands, & offer myself completely to do His will whatever it might be. The first four days of my retreat the same feelings and opinion continued, but when I began to make the Meditation of the 2 Standards, the Kingdom of Christ, the two Classes of Men & the 3 grades of humility, I felt myself drawn with great sweetness & with irresistible force to desire to imitate our bl. Saviour in the most perfect manner that I could, and to long to be permitted, if it were equally for the glory of God, “to be poor with Christ poor, despised with Christ despised, & suffering with Christ suffering,” rather than to be rich, honored & surrounded by all comforts & luxuries. I

then examined the state of the question of the state of life to be elected, as exactly as possible according to the method of St. Ignatius—and the conclusion of my reason accompanied and corroborated by the same sweet consolations, and that notwithstanding the apparent reasons for remaining attached to the Diocese of Boston, I could serve God better as a Religious, and that I was called to follow Christ in a state of actual poverty, & at least exposure to contempt, suffering & persecution.

DECISION * TO BECOME A JESUIT

My retreat was here interrupted by the arrival of my Father & Mother with Marian in N. York, who had written to me to meet them there on Monday p.m. the 27th—a request with which my Confessor (F. Thebaud) advised me to comply. I went, but the three days wh. I passed with them at the Astor House,¹⁰² instead of interfering, as I had feared, with the object of my retreat, only served to strengthen my resolution, & I returned to Fordham more certain than before that it was the will of God I should become a Religious. I could not regularly finish the two days wanting to complete my retreat, as there were too many interruptions, but I continued the regular meditation, as well as reflecting on the subject proposed. The examination wh. I had made related only to the Religious life in general, as contrasted with the Secular, not to any particular Order; and though I had never thought of entering any Order but that of the Jesuits, it was evident that in order to be sure of the will of God, I must examine particularly to *which* of the various Orders, contemplative or active, it would be most for His glory to attach myself. I accordingly made this investigation, as I had made the first, as exactly as possible according to the method proposed by St. Ignatius, writing down (with prayer) all the reasons pro & con, and came to the conclusion that it was really the Society of Jesus wh. God wished me to enter—& that there I could serve Him more perfectly & acceptably than in any other position. This conclusion was likewise accompanied by spiritual consolations. (I know not how it came into my mind, but I felt assured in this whole matter I had been greatly aided by the prayers of F. Glover who had died in Eng. some six months before. I thanked also for it, (above all of course), my bl. & most venerated Mother

& Protector, the holy Mother of God, who has watched over me so constantly—my Patrons Sts. Joseph & Ignatius, with St. Fr. Xavier & other saints for whom I have a special devotion—with all the angels and saints in heaven, & those who have prayed for me, on earth or in Purgatory). I, however, mentioned this most blessed conviction to no one, wishing first to test it somewhat to see what effect it would have on my feelings to return to my ordinary occupations.

Fordham, Sept. 1849

CLASSES RESUMED

The Seminarians made their retreat immediately after the 1st Monday of Sept. when the vacation closes, so that classes did not begin until the following week. I attended F. Maldonato's as before—De Sacramentis in genere & De Poenitentia. F. Blettner the present Superior, wished me to take charge of the Class of Ceremonies, wh. takes place every Saturday for $\frac{3}{4}$ of an hour. Had I any idea how much it would occupy me, I should not have undertaken it—but I thought as I knew nothing of Ceremonies it would be good exercise for myself. To prepare myself to do it properly, however, I was obliged to give every moment during the first two months not occupied by F. Maldonato's Treatise to studying the Rubrics, writing out a complete order of High Mass, etc., & still have to make some immediate preparation for the various classes. After this great work was through, I was occupied for a while with some controversial letters that I wrote & these with a variety of other matters—so that up to this time (Jan-Feb. 1850), except attending F. Cicatiri's¹⁰³ in Dogmatiis about a fortnight, & studying the Treatise De Actibus Humanis, I have done nothing in Theology, except follow F. Maldonato's class in De Sacramentis & De Poenitentia. A few days before All Saints Day I wrote a long letter to Fr. McElroy, stating as fully as possible, all that had happened in my retreat, with the reasons pro & con for entering a religious life, & for the Society in particular—and when I went to Boston for All Saints & for two or three days to meet Park and his family etc., F. McEl. told me his opinion was that I had judged rightly, & that I had a true vocation for the Society. Te Deum laudamus.

CHRISTMAS * VISIT BOSTON

A little before Christmas I went on to Boston again—heard a good many confessions on the days preceding Christmas and N. Year's. I of course said mass at the Sister's Chapel as I did during my stay in Boston, & always have since, when I have been there. The Superior, St. Ann Alexis, is indeed a *Superior*, a truly noble and saintly woman, & who has been most severely tried of late. We repose great confidence in each other & I told her at All Saints of the determination of my vocation, which grieved her exceedingly—& she could not conceive under the circumstances, that it would be the will of God that I should leave Boston. At Xmas she felt the same, but before I left, I think she felt that it was the will of God, though she could not understand it. It is not surprising that persons who overrate me so much as most of my friends do, should suppose that I could do a great deal in Boston, & with impunity expose myself to all the dangers which I should be surrounded in my position I should probably hold there—& such certainly would be the case with men solidly pious and really able, like St. Fr. of Sales, & others; but it is very different with regard to those who are so weak in character & so limited in capacity as I am; & I cannot sufficiently thank God for calling me to a state in which I shall have the constant support of the rule & graces of the Order, & the example and assistance of men advanced in piety and science.

Fordham, Jan. 1850

CONFERS WITH FR. THEBAUD ON RELIGIOUS VOCATION

I returned to N. Y. by the Stonington line of the afternoon of the 1st, talking until near midnight with Brownson¹⁰⁴ who was aboard the boat. Mass next morning at St. Peter's. Returned to Fordham, came in again on Thursday to hear Mr. B's lecture on the duties of Catholics in this country (political.) Passed the night at Mr. Quinn's (St. Peter's), said mass there; & on the following Sat. p.m. came in again and preached for him the next day, being the Epiphany. I mentioned to Fr. Thebaud (my confessor), that F. McElroy had judged from what I had written him on All Saints that I had a true vocation (wh. opinion was repeated at Xmas) advising me as soon as I had finished my

studies here, to propose myself to F. Brocard, the Provincial of the Georgetown Province, which we both thought I should select as being that to wh. Boston belongs, & hence offering more promise of my being useful than any other. He agreed in all respects with what Fr. M. had said, but when I came to confession, last Saturday, told me that in reflecting on the subject, he thought that as I had a great deal of Theology still to go over, it would be most advantageous for me to do it *in the Society*, & hence to write to F. Brocard before the end of this term, so that I might enter the Novitiate after this summer's vacation, with permission to finish afterwards what I had yet to do; or at least to ask F. B's advice on the subject. This advice, I did not like at first, partly because the longer I am free, the more can I do toward converting my parents; and because I do not wish to sacrifice studying under F. Maldonato, whom I esteem far above any other professor, I have heard, to say nothing of personal affection for the man. Nevertheless, in reflecting on the matter since, it seems to me incomparably better to finish my studies after making the Novitiate; for it will be so much additional time of Jesuit training; I shall go to work with more fervor; my mind will be more mature; and I shall be free from a great many interruptions wh. now interfere with my studies. I may also have the advantage of "circles" with the Scholastics, if the Professors chance to be lecturing on the subjects wh. I need to study; & at any rate shall be able to study alone with more advantage than most. As for my parents, I may perhaps aid them even more by my prayers & by example of leaving everything than by the little intercourse I have with them at present. And for F. Maldo's lectures, it is possible I may be allowed to come here to finish my Theology, & at any rate I will have his notes on the treatises he has thus far made, copied, which will be the next best thing to hearing him. He himself thinks F. Brocard will allow me as much time after my Novitiate as I shall need to finish my studies, & that I shall be able to make them much more quickly than now. I shall then, when I return to Boston for my Easter vacation, see if F. McElroy (it is under his direction I placed myself in this matter), has any objection to my writing to F. Brocard immediately to get his decision of the subject. And thus with the grace of God I trust to be a Jesuit much sooner

than I dared hope, & that He may confirm my vocation & prepare the minds of the Bishop and of my Parents for it, is the constant subject of my prayers, & in the memento of all my masses, which are not offered wholly for it.

DAILY SCHEDULE

To my great satisfaction, I finished making up my journal a day or two since, it having occupied me longer than I expected & now at last I am free to attend to my Theology, having got through with all the things which have hitherto prevented my doing more than the subject of F. Maldonato's lectures. It is true that I have still to conduct the class of Ceremonies on Saturdays, but beside the $\frac{3}{4}$ hr. of class, I require only a little preparation & the same for the Society on Sunday afternoons. During the whole of this year (Scholastic, viz. Sept.) I have not taken my walk, forenoon and aft. as last year, but only the $\frac{1}{2}$ hr's recreation in the aft. with the Seminarians, in addition to the recreation after dinner & supper, and on Tuesdays, Thursdays & Sundays—2 hours walk. So that if nothing interrupted my rule of time I should have $7\frac{3}{4}$ study in Mondays, Wed. & Fridays— $5\frac{1}{2}$ on Tuesdays and Thursdays, $7\frac{1}{4}$ on Saturdays ($\frac{1}{2}$ hr. for confession); Sundays I have given to writing letters etc. making 41 hours in the week. My chief effort now will be not only to employ every moment of the time carefully, but to employ it exclusively as possible in *Theology*, trying to give the very least possible time to anything else wh. I may be obliged to attend to. Of course I do not refer to my spiritual exercises of wh. $4\frac{1}{2}$ or $4\frac{1}{4}$ hours daily are inviolable. I made use of my freedom by beginning yesterday the Treatise De Verbo Dei Scripto et Tradito in Perrone with Melchior Camus De locis Theol., & I hope to begin today in Moral Theol. the Tr. de Conscientia.

I am today 29 years old—with infinite love & mercy God has thus borne with my sinfulness, weakness & sloth. May I at last have grace to begin to serve Him as I ought and to say in truth Nunc coepi-haec mutatio dexteram Excelsi. By the grace of God my attention was directed today to the Formula Votorum Simplicium of the Society—& to desire to make them as soon as possible. I will ask my Confes. on Saturday for permission—I will at least read them daily & offer myself to God according to

them. (F. Thebaud advised me to wait till I entered the Society). Sacred Heart of Jesus, bl. Mother. St. Joseph, my guardian angel, John & Ignatius, St. Vincent & Anastasius of this day, all ye angels & saints in heaven pray for me.

Sunday—Jan. 27

NOTICE OF SISTER LIZZIE'S SICKNESS

Day before yesterday received a letter from Sr. Ann Alexis to whom I had written, requesting her to call on my Mother, & try to see my poor sister Lizzie, who is dying of consumption, without, I fear, knowing her danger. She replied that she had called, but that Mrs. Oliver said she was too weak to see her, & Mother was afraid to have her, for fear of disquieting her. Alas! that in those made expressly to serve God & to be happy with Him in heaven there should be such ignorance of that duty, & such fear of what should be their highest happiness! I answered her immediately, saying I thought it would be useless to call again unless she became very ill, or some desire were expressed—as Margaret would be there constantly. Scarcely had I dispatched my letter, when I received another, saying that Mother called at the Asylum, been very kind, & asked her to come again to the house, without however saying that she could see Lizzie. I hope, however, Sr. Ann had written to the Superior of the Community to get them to make a Novena for Lizzie's conversion, ending on the Purification—in this I heartily join, though indeed all my prayers and masses now are offered principally for that object, and for Harriet White who is further gone.

F. Thebaud told me last night that the vow I had reference to was only taken after one had entered the Society & that it regarded perseverance [rather] than commencing. I had better simply prepare myself otherwise as well as I could. Dined with Howland in city Tuesday.

Sunday—Feb. 24

SISTER'S ILLNESS CAUSES RETURN TO BOSTON

On Sat. the 2nd p.m. received a letter from Frank stating that Father had written him that Lizzie was very low & that we could either come immediately, or wait for notice by Telegraph. As

this would come too late for me, I determined with F. Thebaud's advice, to go immediately, hoping to be able to receive her into the Church. On Sunday p.m. I went to N.Y., put up at Del Monico's,¹⁰⁵ passed some time with McIntosh & his brother lately arrived from Virginia,—took tea and passed most of the evening with Dr. Forbes;¹⁰⁶ said Mass early on Monday at St. Peter's & started for Boston by the N. Haven train at 8 a.m. Stopped at Springfield for dinner a little before two, & the Boston train went on without giving us notice—a most painful disappointment, for I feared that Lizzie might be dying. Went to the priest's, Mr. Doherty's;¹⁰⁷ drove with him in sleigh 7 or 8 miles to sick call in Indian Valley, I think it was called. Very cold and bleak drive, but pleasant time, & most edifying example of resignation in an old man in one of the shanties, who had had his thigh crushed & thus became completely crippled 4 years before. After supper with Mr. D. took cars about 8½, & arrived in B. about 11½ p.m. Drove near to the house, but as was no sign of anyone moving about, did not ring, but went to Albion. Afterwards, however, in anxiety lest Lizzie might even then be dying, walked back to the house & up and down by it several times, trying to determine whether anyone was up. Concluded finally that nothing important could be going on, & that it would only disturb them to try to get in then, accordingly went back to Hotel. Early in the morning returned to house, & learning from West as soon as he came down stairs that L was about the same, went to the Sisters and said Mass & returned to the house for breakfast. Though I was received with the usual kindness, I saw that all suspected why I had come on, & would have preferred that I had not. Anna who had come from S.B. to be with L. had a long but very amiable conversation with me after breakfast. For my part, I simply considered myself sent there by God, to convert the poor child if possible & determined to take my post there, & remain as long as she lived, or till she became a Catholic or got well.

DEATH OF BELOVED SISTER

But alas! our labors, hopes & prayers were vain, and she died about 10 days after, about 7 o'clock in the morning of Thursday, Feb. 14th (while I was saying a votive mass of the 7 sorrows of

the bl. Virgin for her) without being received into the Church, having steadily refused to speak with me on the subject; though I spoke to her four or five times about it with the greatest possible earnestness; begging her at least to pray for light to know whether God wished her to remain as she was or to become a Catholic before she died. The very evening before her death, wh. was the last time I spoke to her, on my simply beginning to speak to her on the subject, she put out her poor emaciated hand as though to push me away, & cried out in a tune of trouble "Oh, go, go, go." Poor child, she little thought that, except Margaret, I was the only true friend near her & that Father, Mother & the rest, in the hope of having her die peacefully, were doing all they could to make her wretched forever. That evening very serious words passed between Father, Sally R. & myself on account of my having spoken to her on the subject. I had told Margaret to baptize her conditionally, if by any chance I should not be there at her death, & she should express a desire to be received into the Church. Before going down to mass on Thurs., I came up to see how she was. She had passed a tranquil night & there was no prospect of dying immediately—but a few minutes after I had left the house, she started up in her bed, & cried inarticulately what seemed to Margaret to be "bath, bath, bath." M. who saw that she was dying, & whom this cry reminded of what I had told her, seized a tumbler of water on the table, & without thinking of her desire or any condition, simply baptized her, saying the form to herself, as the Protestant nurse Mrs. Merrill was holding her as she was struggling & Mrs. Oliver was there. As soon as she felt the water on her forehead she sunk quietly back, & died in two or three minutes. This is my sole ground of hope, that our Bl. Mother, to whom we prayed so much, & from whom Sister Ann & I most confidently expected her conversion, might have obtained grace for her at the last moment to desire to be received into the Church; and that the words wh. she uttered might have been not *bath*, but a vain attempt as she could not speak, to say "bapt, bapt, bapt," viz., baptism or baptize. In which case as Margaret did in fact baptize her (for she said this was what brought to her mind what I had said, and as the baptism wh. she received from Uncle F.¹⁰⁸ in her

infancy was probably utterly invalid as I should judge from the way I have seen him baptize since), not only was she received into the Church, but was instantly admitted into heaven.

REFLECTIONS ON SISTER'S DEATH

This is indeed almost mere conjecture, & the only thing wh. renders it at all probable is that it is almost impossible to suppose that so many masses & prayers, even by very holy persons, & not only in this country but in Europe (in Italy by Bertinelli & his holy mother & innumerable religious of both sexes, congregations, people at missions, retreats etc.) should have been offered without the bl. Mother, to whom we especially applied ourselves, obtaining any miracle whatsoever which might be necessary to secure her conversion. But, at the same time, not having the full account of her death, or not reflecting on it, I might almost say discontented, discouraged—as though all my hopes for the conversion of my family were blasted, & that but filial confidence that God would in the end grant it me was without foundation. But as I prayed beside the body of my poor Lizzie as I did a good deal during the two days before she was buried, I learned that God wished to detach me more perfectly from every especial affection to my family, & every worldly tie; & though I should not cease to pray and labor for them in an especial manner, as in duty bound me to, nevertheless not to set my heart on that, or any other particular favor to be obtained from God, but to leave everything with perfect resignation into His hands, & to remember that in being called to be a companion of *Jesus*, I was called to have *no* other will or desire than His. Nevertheless, I prayed that if it were necessary for my sister's salvation, God would still work a miracle, would even raise her from the dead, as He had Lazarus, & his saints so many others, that she might be the means of saving many. But on Sat. about 1 p.m. the funeral service was performed at the house by a Protestant minister, Mr. Peabody;¹⁰⁹ & we accompanied the body to Mt. Auburn—where I gazed for the last time on the face of my dearest sister, with a sadness wh. I cannot express, not at losing her bodily presence, but for the great uncertainty—alas. But it was with resignation. Lizzie was 27 years old and 11 days. Her

little Rob. will remain at the house, principally under the care of Marian. What will Daniel do in meantime?

Beside the great reason for which I went to Boston, I studied some Dogmat. & Moral Theology, & passed nearly the last week in reading and translating for publication a long letter from Bertinelli, giving a most interesting account of bitter & most abominable persecution he had been subjected to for several months in danger of being put to death at any moment, obliged to hide in thickets and caverns—and the most Providential safe arrival & support of his family, by the money I have been able to send to Rome. The 1st Sunday I was there, I said mass for F. McElroy's "Perseverance Class" at 8 o'clock, then went to the Cathedral & preached on the nothingness of all this world has to offer us; the next Sunday I said mass at 9 o'clock for the Archconfrat. of the H. & l. heart of Mary at the Cathedral, then the 10 o'clock mass for the children in the Chapel, giving them an instruction in general & Lent in particular. On Tuesday the 19th at 5 p.m. Frank, who had come on for Lizzie's funeral, & I took the Stonington train for N.Y.; a very high N.W. wind prevented the Steamer from leaving until about 3 or 3½ in the morning, so that we did not reach N.Y. until 1 p.m. After attending to some things, returned to Fordham & resumed the usual routine of studies. F. Maldonato had finished *De Poenitentia* & began *De Ordine*, wh. I studied during my 1st year of Theol. at Rome under Perrone, but shall repeat now. Mr. Preston,¹¹⁰ newly converted Episcopal minister, has come here to prepare for the priesthood.

Fordham, Apr. 8, 1850—Visit Boston for Easter

On Monday, Mar. 25, went to N.Y. & passed a day at the Irving with Mother, Marian, Rob & Mary. Tuesday morning went over to Staten Island with Mother to see Sarah; and in the afternoon leaving them in N.Y. went by the Stonington Line to Boston, arriving at 6 a.m. on Wednesday—said mass at "Sisters" in the afternoon sick calls & confessions & *Tenebrae* at the Cathedral; on Thursday said Mass at Sisters, assisted at the Ceremonies at the Cathedral—was occupied a whole afternoon in sick calls, that I could only attend the Lauds of *Tenebrae*. On Friday,

service at Cathedral a.m., Confessions & Tenebrae p.m. Saturday high mass at Cathedral, Confessions until 10½ p.m. having something over 100. Easter Sunday preached at the Bishop's Pontifical Mass & thus finished this most fatiguing week, but full of consolations. The succeeding week until Friday I passed in reading, & writing a long letter to F. Brocard; which however I did not send as F. McE. told me that he might already have begun the visitation of the Province. I wrote therefore merely a line asking if he should be in N.Y. shortly, where I should address a letter to reach *himself*. At the house have been beside Father, Frank, Sally Russell with one or two children, Anna, Danl. Oliver and child—myself. On Friday at 5 p.m. Frank and I left by the Stoningham route, a thick, driving snow storm obliged us to lay in N. London harbor all night & we did not arrive in N.Y. until 3¼ p.m. instead of 5 a.m. Jim Lawrence,¹¹¹ was with me, & I had the first old familiar “talk” I have had with him since we graduated in 1840. As he wished me to stay overnight, I went to the Astor with him, took him to the French Church next day (Sunday) and in p.m. returned to Fordham.

Fordham, Monday Apr. 15, 1850

ENCOURAGING LETTER FROM FR. PROVINCIAL BROCARD

On Monday p.m. (Apr. 8) received F. Brocard's answer to my letter, telling me that he should remain yet ten days in Georgetown before beginning his visitation. I immediately began a letter (substance of which I had written before leaving Boston) giving him an account of what had passed between me and F. Glover concerning my vocation after my first retreat in Rome in 1845, my experience since, letter to F. McElroy last September—approbation of F. McElroy—constantly increasing conviction since—& consequently petition to be received into the Society. Then explained how much I had yet to do in Theology, which with repetition of rest would require at least two years—& gave reasons for wishing to do it in the Society, rather than finish it before entering. Asked also to what Novitiate should go if received etc. This afternoon I received the blessed letter which he tells me he doubts not of my vocation—accepts me—can enter Novitiate in Frederick in September. But must first, as I had supposed, obtain Bishop's permission. Curd¹¹² promised when

dying that he would ask God to call others to the Society in his place; "video ejus preces a Deo exaudiri." I said some masses for him though I did not believe he needed them, & he has well requited them. Pray now, blessed saint, that the way may be prepared. After the Sacred Hearts of Jesus and Mary, I place the whole matter in the hands of my chief Patron St. Joseph, whose Patrocinium is on Sunday next; & of St. Ignatius now not only my patron, but Genl. & guide, (a relic of whom I put on when lately in Boston)—Te Deum laudamus.

I have been reading a book of which Frank Parkman spoke to me, by Taylor, an English Protestant called "Loyola or Jesuitism." The author in things which he understands is fair, but of sanctity & everything relating to it he understands nothing, cannot rise above mere natural qualities. Still, such as it is the book has made me still better understand & desire to imitate that perfect love of God & man, and perfect mortification which so eminently characterized our Holy Father & his first companions. I passed yesterday in N.Y. with Father, & Mother etc. Would to God those dear parents were in His Church. May my absent prayers do more than my presence has done! Thou must take care of them now St. Ignatius—As I became thy child, thou must be their parent.

Fordham, Apr. 29

DEATH & BURIAL OF FELLOW SEMINARIAN

On the 19th we buried one of our finest seminarians, James Chrysostom Fennell¹¹³ aged 22 years and 8 mos. He died very unexpectedly at his mother's house in the city about 8 o'clock on the evening of the 17th, after about a month's not very serious illness of the liver complaint. Matins, Lauds & High Mass for the Dead were celebrated here, also High Mass at St. Mary's in presence of the body, which was conducted here, & after the absolutions having been repeated in the Church, was accompanied to the grave by the Fathers, Scholastics & Seminarians in surplices bearing candles & singing the De Profundis & Miserrere, & buried with the usual rites. He was converted about 5 years ago & began his Theology this year. Very pious, uncommonly able & diligent, of a most amiable disposition & handsome person, he was dear to all, & bid fair to do good service for the

Church. But God has been pleased to take him, May he rest in peace & pray for us, as we have for him, & for me in especial that my vocation may be confirmed and executed.

May 1st, 1850

Blessed Mother, I offer all my prayers, masses & good works this thy month especially in thy honor, and under thy patronage to obtain that the hearts of my Bishop & my Parents may be so disposed as not to interfere with the fulfillment of my vocation; and that I myself may be prepared to die entirely to the world, and live only for God, when I shall once be placed in that blessed state of poverty & obedience. All my other wants and desires, all the persons & things that I pray for, I put likewise into thy hands. Sts. Philip & James of this day, & Saints of this month, pray for these things.

June 10

LETTER TO BISHOP FITZPATRICK ABOUT VOCATION TO JESUITS

May 7th I wrote a long letter to Bishop Fitzpatrick relating the whole story of my vocation from my first offering myself to F. Glover, when I went to Rome in 1844 to study for the Priesthood, down to my conclusive Retreat last August, etc. & my corroborative experience since, & asking not only his consent, but his approbation & blessing. Three weeks having passed without hearing from him, I on May 8th again wrote, asking if he had received my letter. I received a reply three days after, saying that he had received it in due time, but from pressing & painful engagements had been unable to reflect on it as such an important step demanded, though he had not failed to recommend it at the altar. Should it, however, be important to know his present disposition, the opinion which he had at other times expressed to me remains unchanged. His approval he could not give; his consent, as I knew, was not absolutely necessary, but if it were so, he should *withhold* it. These views might change on further reflection & he was as ready to see the will of God in the matter as I could be & conscientiously believed he found no difficulty in overcoming all personal considerations;—if they changed he would let me know, but he did not think they would.

Yesterday I wrote to him again, stating my unwillingness to

act without his positive consent, recapitulating more cogently the reasons why I could not doubt the truth of my vocation, especially the internal preparation which I had felt going on within me since my retreat for the state to which I was called, indifference with regard to many things in the religious life which before seemed very difficult or repugnant, etc., etc. and asking him if convenient to reply within a fortnight as it may require some time to reconcile my parents to the step & I do not wish to make it known to them till all else is arranged.

DEATHS OF BOSTON FRIENDS

Two or three days since I received a letter from my Father mentioning the death (in childbirth) of Mrs. Wolcott—Cornelia Frothingham. My Father in his letter shows a clearer remembrance of former circumstances than I supposed he had. Poor Cornelia, I have prayed for her conversion since I have been a Catholic, & I had hopes for great things from her for religion at some future time. Blind creatures that we are! But this death with that of Lizzie have taught me to set my heart on *no* object in this world so as to be *troubled* if I fail to attain it, but to leave all quietly in the hands of God. Still I have great confidence that she, if any one, was in good faith, & that through true contrition for any sins she died in grace. I said mass for her this morning conditionally, as I usually do in such cases. Today, Father writes me that Mrs. Frothingham died two days after her daughter—probably from grief. And indeed the death of few persons would cause so deep & so widely extended a sorrow as that of C. May God make it a blessing to poor Wolcott. A child of John Parkman's is also dead; and Anna's little Sarah, the last of course, unbaptized.

June 11th

CONSULTATION WITH FR. PROVINCIAL BROCARD

F. Brocard arrived here yesterday p.m. on his way to Boston; & in the evening I had a long conversation with him on what had passed between the Bishop and myself. In substance, he said that considering the relation in which he stood to the Bishop, he could hardly undertake to receive me, if the Bishop persisted in withholding his positive consent. I told him that as I was per-

fectly sure of my vocation, if I could not enter the Georgetown Province here, I should go to Rome & offer myself to the F. General and that he could intimate as much to the Bishop should he repeat his refusal when they spoke on the subject. There seems to be little doubt that the Bishop will consent rather than have this happen. It is really painful to be obliged to give the Bishop so much trouble and anxiety when he is already overburdened with so many trying difficulties, & I can not wonder at his slowness in recognizing the hand of God in this matter, when he thinks of the destitute condition of his Diocese as regards the number of clergymen, & the particular utility he might expect from one externally situated as I am etc. But as I told him, I hope to do still better service for him as a Jesuit than I could in any other position, as it is much more likely that I shall be sent there than elsewhere. But where ever I am sent, I am for my part satisfied that I shall be able to do more good, far more, than I could ever hope without the Jesuit training and instruction.

July 5th

CLASSMATE EDWARD HOLKER WELCH ORDAINED IN ROME

Last Saturday, June 29th, received a letter from Holker Welch dated Naples, asking me to procure from the Bishop letters to authorize his being ordained Priest at Rome in Sept. Having to write to the Bishop on this subject next day, I made use of the opportunity, as three weeks had passed since my last letter without reply, & no communication had been received from F. Brocard, to state as respectfully as possible the substance of the interview which I had had with F. Brocard, & my fixed determination to go to Rome (*Deo adjuvante*) should the Bishop be unwilling to give such consent to satisfy Fr. Brocard that admitting me would not interfere with the good will which the Bishop had hitherto regarded the Society. I spoke of my personal affection and esteem for the Bishop & my gratitude for his constant kindness, but of course in a matter wh. obliged me to sever even the nearest ties of nature, I must be willing to expose myself to the displeasure of those whose affection & approbation I valued so highly. I offer almost all my masses for the happy conclusion of this matter, both as regards my Bishop and parents, but

certainly so great a blessing as to be permitted to enter the Society well deserves the labors and prayers of years—and it would be but too great a reward, if after laboring and waiting my whole lifetime, I should be allowed to make my vows upon my death-bed; still God has constantly granted me such inestimable blessings so entirely without desert on my part, that I have great confidence He will also grant me this, & enable me to enter the Novitiate at the beginning of the Scholastic year. To Thy Sacred Heart, (this day), Lord Jesus, to thy Bl. Mother, Sts. Peter & Paul, St. Joseph, John & Ignatius, etc., it belongs to take care of me, & accomplish what you have inspired or prayed for.

Fordham, July 15, 1850

On the 9th I received a letter from F. Brocard dated Baltimore, stating that during his visit to Boston, he had spoken to the Bishop about my vocation, but apparently without mentioning my determination to go to Rome in event of his withholding his consent to my going to Frederick. The Bishop's was in substance "*quamvis sciam consensum meum non esse necessarium, tamen ego non dabo.*" & F. Brocard's conclusion is simply "*videat igitur Ra Va quomodo rem comparat cum Rmo. Episc., et "quem Deus vocat, eum et adjuvat et corroborat."*

LAST DAYS IN FORDHAM SEMINARY—EXHIBITION AT COLLEGE

So nothing remains but to see if the Bishop choses to let me go to Rome rather than soften what he has said. He had taken no notice of my last letters written respectively five & two weeks since, & I suppose therefore does not intend to answer them; I have concluded then with F. Thebaud's advice to go to Boston for a couple of days to see him & arrange the matter if possible before writing to my Father, wh. I have not yet done. I go also in order to be at our Class Meeting—10th Anniversary of Graduation & Dinner given on the occasion by Jas. Lawrence—to which he presses me to come. I go of course more to keep up my friendly connection with my classmates from supernatural views, than any simply natural pleasure in the meeting. Today vacation begins at the Seminary, & at the College after the Exhibition, wh. takes place this afternoon. I expect Frank here to take Bob home & I shall go with them. Sunday evening before last, the last meet-

ing of our Society, or class, I distributed among the Seminarians some rosaries blessed by Pius 9th which I had brought with me from Rome. I received two or three days since a very pretty bronze crucifix, with a very good letter in which they thanked me for the trouble, etc., which I had taken. This was most unexpected, & I was very much gratified by the kindness which prompted it. I replied, thanking them etc. & proposing to offer it to the altar of St. Joseph, the Patron of the Society, & my own, to whom we owe so many graces recieved here. I think that they would rather I should keep it myself, & perhaps may take it home with me, not for my own use, as I shall I trust soon have nothing of my own, but to be of assistance to Father & Mother, who may be moved by the sight of it in my room when I am gone.

July 16th

BISHOP GRANTS PERMISSION TO JOIN JESUITS

Yesterday afternoon, received at length a letter from the Bishop, saying that his judgment had not changed on the subject, & that he could not but look upon my project as the desertion of the post assigned me by my legitimate Superior, in order to gratify a sort of spiritual pusillanimity mistaken for zeal of perfection etc. Nevertheless, as it was evident from my last letter that I was resolved to join the Society whatever might be his opinion, it was useless to multiply words or letters on the subject. He would merely say that it was quite unnecessary for me to go to Rome, to accomplish my wishes, & that F. Brocard need feel no delicacy or apprehension about accepting me; for his opinion with regard to the Society would be in no way changed by such an occurrence—the services they rendered him as powerful auxiliaries were a sufficient guarantee of his good will etc.

If anything could make me waver with regard to my vocation, it would be these two solemn letters of the Bishop, especially his last in which he appeals to his position among those “*quos Stus. Sanctus posuit episcopos regere ecclesiam Dei.*” But it is evident that these words do not refer to the right of Bishops to decide the vocations of individuals of their Dioceses, & at the most to vocations to the Priesthood. Otherwise it would be wrong for Priests to become Religious without the consent of their Bishops,

whereas on the contrary it is wrong for Bishops to interfere in any way with a vocation. Besides, though the Bishop was for a long time my Confessor, I never consulted him in any way of this subject. For I knew that his opinion was already formed prior to his knowing anything of my internal experience. After having, therefore, taken every means to know the will of God in this matter, it is impossible that the words of the Bishop should effect any change in my sentiments, though I felt very strongly what he said, & have been constantly weighing it since. I read the letter to F. Maldonato yesterday evening after the Exhibition—who did not think it could have any weight against what I had experienced. This morning I showed it to F. Thebaud, asking if I should not send it to F. Brocard, which he advised, & I therefore enclosed it in a letter, asking a final decision (if he were satisfied) as to when & where I should enter the Novitiate.

Frank was here yesterday at the Exhibition; I told him my plans, & gave him all the letters to read. He was not much surprised, having suspected something of the sort. I am just on the point of going to N.Y., to go with him and Rob to Boston for a couple of days, though the Bishop will not be there.

Fordham, July 20

10TH REUNION OF CLASS AT HARVARD

I went as expected to Boston with Frank on Tuesday p.m. by the Fall River Route, having a rough passage in the night which made me almost sea-sick, & sleeping only about 3 hrs. Arrived about $\frac{1}{4}$ hr. before Mother & Anna left with Father for Sharon Springs. About 11, went out to Cambridge, & passed about $3\frac{1}{2}$ hours in the Church listening to the speakers. There were 33 in all, being one half of the Graduating Class. When will our poor Catholic Colleges boast of such a no. instead of the 7 who received degrees at Fordham on Monday? It is impossible to compare our Exhibition with theirs, because they have so vastly greater a no. to choose from—but making proper allowances, I am quite satisfied with our own, and think the subjects are [more] broadly, systematically & solidly treated by our students than by theirs, particularly as theirs generally have the advantage in the point of age. The Commencement Dinner, through

some mistake, was execrable, neither a sufficient provision, nor fairly fit to eat—several got up in disgust & went out. I also went out very early, as I had my Office to say before Class Meeting in Boston at the Albion. To this I went at 6, & at 7 we sat down to a supper or rather dinner in the first style, given to the class by Jim Lawrence, who of course took the head of the table. Mosey Weld,¹¹⁴ the Class Secretary, being at the foot. In the course of the evening Mo read a brief account of what had happened to the Class during the 10 years, since they graduated. Of the 45, six had died, eight I think were Doctors, 16(?) Lawyers, 7 Clergymen, of whom two had since taken to business. Of the 39 living 3 or 4 were abroad, & of the remainder scattered over the face of the country the combined energy of Jim & Mo. had brought together 25, a far larger no. probably than will ever meet again. Be this as it may, it was an excellent meeting, it brought back “auld lang syne” vividly to our minds, and after the solids had been well discussed, toasts & speeches, familiar, not formal, were kept up with great spirit. It was a real satisfaction to me to look around again on these old familiar faces, and though time had somewhat severed and matured them, there was the same old frankness & hearty feeling. Alas! that they should be Protestants, and greatly do I regret that I had not foreseen my being called upon to speak, & having the opportunity to make such a speech as might perhaps have made a lasting impression at least on some of them. As it was, when Allen,¹¹⁵ (Unitarian minister) most delicately adverted to the position in wh. I stood, & then proposed my health, I answered as I could on the spur of the moment—but by no means as I should have been able to, had I beforehand in the presence of God thought over what would probably happen there, asked His grace for them, & prepared myself as well as I could. I had indeed offered the whole matter of my coming here etc. to Him, but I had not prepared for this particular thing. I left them a little before midnight, on account of my mass in the morning; they remained about an hour longer. By the way, 22 of the class have been married, & between them they have 22 children. Jim had also provided several excellent pieces of music, (part of the B.B.B., I believe), which added a great deal to the pleasure of the evening.

GRADUATION EXERCISES, HARVARD * 1850

On Tuesday called on Jim L. early in the forenoon, found him stretched in very decided deshabill (e) on the sofa with headache—accordingly went to the S.B.K.¹¹⁶ alone—at 12 the Procession formed at Gore Hall,¹¹⁷ & we went to the Church where an oration of about 1¼ hrs. long was delivered by the Hon. Tim F. Walker¹¹⁸ of Cincinnati; and a Poem about ¾ hr. by Bayard Taylor.¹¹⁹ The oration was on the Reform Spirit of the Age—or rather a running over & commenting on the innumerable reforms which people were attempting in everything. It was very well written, & delivered in a fine manly manner—and he lashed the would-be perfectionists most admirably, giving the sound common sense view of each subject he handled very forcibly & with a good deal of wit; except in one point, the right of Government to make use of Capital punishment—a right which he decried—how such a man could have decried it, I cannot conceive, it jarred with everything else he said, & seemed entirely out of place. The Poet spoke too low for me to catch the greater part of what he said, without greater exertion than I felt like making. I did not see any particular “drift” to what he said, but it appeared to me from beginning to end to be nothing but a series of pictures, beautifully drawn indeed, but how or why they hang together I did not understand.

The dinner was excellent, first as respects the food, which formed a perfect contrast to yesterday’s—2ndly & far more important, for the wit, which was really a treat & kept us in continual uproar. Indeed, I remember no dinner that was its equal, unless the first S.B.K. which I attended while in College. Wine has been abolished both at this and at Commencement dinner, but I am inclined to think it will be reestablished before long at least at this. I remained till six, & should have staid till the end, had I not had my Office to say, as well as to go to Jim Lawrence’s to tea—whence however, I returned early.

VARIOUS BUSINESS DOINGS IN NEW YORK

On Friday morning having said mass at St. Vincent de Paul’s, for his holy community, I left Boston in the New Haven cars at 7½, arriving there I think a little before 1 p.m. After 20 minutes

allowed for dinner, continued to N. York arriving at 4½. Went to Duigan's & Radde's. The last is importer of homeopathic medicines, of which I bought two cases lately, & some books with regard to their use—particularly Juhr's Elementary Treatise on Homeopathia & his "Repertory"—which of late I have been studying with Joslin's assistance, who studied the matter pretty thoroughly before coming here. By the way, I have mentioned my intention of entering the Society both to him & to Preston, they being among the Seminarians with whom I am most intimate, especially the latter. At 5½ took the Fordham cars, & returned to my retreat for 10 days or a fortnight more, pretty thoroughly fagged out by my three days hard work and little sleep.

July 23rd

ADMITTED INTO SOCIETY OF JESUS

Yesterday was a happy day for me, for I received the hoped for letter from F. Brocard, returning the Bishop's letter, & saying that he now definitely receives me for his Province. All things weighed, he advises as before Frederick in preference to Rome, or elsewhere abroad, & designates the close of August, sooner or later as suits my convenience. This I think settles the matter, for however little my Father may like this step, he will hardly I think attempt to oppose it; & indeed will probably see in it nothing [but] going a little further in what he already made up his mind to, viz., my being a Priest. I passed most of the afternoon in preparing and copying a letter for him, which I had already prepared somewhat differently before. It was St. Mary Magdalen's Day, one of my particular Patrons of devotion, & I doubt I owe much to her good offices in this matter. Continue to pray for me, blessed one, & teach me to diligere *multum*.

Sunday, July 28th

REFLECTIONS ON PREVIOUS JOURNALS

About a couple of years ago, I think, I burned up all the Journals which I had written of my College life, & indeed if I remember rightly, some which I had written during one or two years preceding it; those containing the three years of my first visit abroad, immediately after I left Cambridge, I did not burn,

though I had already after my conversion, erased many things; I have now begun to read these over again, partly because I wish to renew the knowledge of the places I have seen etc., from a supernatural motive, however; partly because as these Journals may be useful to me at some future day, I do not wish to destroy them; & yet on entering the Novitiate I wish to leave them in such a state that no man's character, or secrets, etc. might be compromised, into whosoever hands they might by any chance fall. The past week among other things, I have read the Journal of my trip to Algiers—and indeed it ought to humble me to think what I have done, & what labors, fatigues and dangers exposed myself to, from mere vanity & love of adventure, or the happiness of a smile from the Colonel, while I have after so many years of preparation, as yet done nothing (except my own faint progress in virtue), for the love of God. Where is that energy & fire, & generous self-forgetfulness, which were called forth by merely human motives, & a merely human end? Ah, my God, I do not serve Thee one half as well as I served the world; then I braved and rejoiced in hardship and danger, for an empty nothing, at most to gratify a human sentiment, & human love; now, though united to Thee every day in the bl. Sacrament, & strengthened by the prayer of Thy bl. Mother, the Angels & the Saints; knowing that I cannot only *secure* my own salvation & increase my future glory, & win innumerable souls to Thee—I am cold & faint & slothful, & just add negligence, irreverence to irreverence, & resistance of grace to resistance. My attempt to learn holiness has thus far been a failure; grant, dear Lord, that I may do better when I am in that holy state of obedience, there may I learn from others that I am too weak to gain alone, & there may I do by obedience what I am too cowardly to attempt of myself. And, dear Lord, let me draw hope that when I shall have learned there to serve Thee truly, Thou wilt deign to make use of me to save the souls of others. And then in that true warfare may I show that the grace of God is better than human valor, & that Thy soldiers are far more generous than those of the world. Ah, my God, if I did not fear that vanity would prompt me more than love of Thee, I would ask Thee to send me, as Thou hast sent to so many others, particularly of the Company—but, if not me, at least send some one, for the people need it & are ripe for it.

In reading that Journal again I feel still more convinced that nothing but a special Providence of God saved me while guilty of such criminal rashness; & this adds another to the thousand motives for dedicating my life & all that I am *entirely* to His service.

Friday, Aug. 2nd

REACTIONS TO HIS VOCATION—FR. THEBAUD'S—HIS FAMILY'S

On Wednesday, St. Ignatius' Day, F. Thebaud invited me to dine with them in their Refectory, which was a great pleasure, as also the recreation, at which on that day all the Scholastics were present as well as the Fathers, & were received with embrace by F. Boulanger,¹²⁰ just returned from his visitation. I had some hopes of receiving on that day fr. St. Ignatius, the desired letter from my Father; I did in fact receive it on the next day, yesterday. He says in substance that while he cannot judge of the propriety of the course I have chosen, though is inclined to think I shall be less useful in it, still if I am convinced that it is my duty & that it will conduce to my happiness, he has no objection to make. For he expects, he says, to be a short time here, that he is unwilling to make an opposition to the wishes of his children, so long as they are in the path of virtue & hence of happiness; as he has no desire for his children but that they be virtuous and happy.

Poor dear Father! Doubly St. Ignatius it belongs to you to convert him now, & to the bl. Mother. I wrote back how happy I was at his ready acquiescence in my wishes, & that I trusted he would live to see he was not mistaken in my choice etc. Also to the Bishop to inform him that all was settled;—and this morning to F. Brocard, to give him the good news & to say that I feared nevertheless that I should not be able to get to Frederick till somewhere in the first week of September, as my Father wished me to pass a while with them (go to Niagara), & I could not well join them before the middle of this month. Finally then, by the grace of God, every obstacle is removed, & I have only to try during the intervening month of material preparations, travelling etc. to prepare myself as well interiorly as I can to enter the Novitate in the right spirit, to give myself *entirely* to God. Te Deum Laudamus, & thee bl. Mother, & all ye angels & saints to whom I owe my blessing, not forgetting F. Glover.

Monday, Aug. 26, 1850—Niagara Falls

LAST TRIP WITH FAMILY

On Monday, Aug. 2nd (having packed up all my books & other things during the two preceding days), I took leave of Fordham, with much gratitude to the Fathers for the kindness experienced from them during the 21 months I have been there with much love for the spot where I have passed so many happy hours, & above all with gratitude to God, my bl. Mother for all that has been wrought in me there, & which would have been immeasurably greater but for my own want of cooperation, my sloth & want of mortification. During the last week I have mentioned to several of the Frs. my hope of being soon in the Novitiate, & am sure that the fervent prayers of many will assist me there. I have some hopes that F. Maldonato will come to Fred. next year for his 3rd year of Nov. if nothing farther. Went to New York at 10½; left in the N. Haven train at 3 p.m. Arrived in Boston about midnight. Slept at the U.S. Hotel & said mass at the Sisters' in the morning. I remained in Boston till the 17th, packing my books, open not nailed however, & to remain at the house; looking over and burning up quantities of old manuscripts of one sort or another—reading the remainder of my Journals—and in general putting everything which belonged to me in such a state that I could leave them forever, send for them, or do anything that I pleased with them.

Was present one day at the excellent exhibition of the girls of F. McElroy's Parish, who are taught by the Sisters of Notre Dame. Another day were the funeral obsequies of Genl. Taylor¹²¹—another the manouvring of Sherman's¹²² Flying Artillery. Two or three times was out at Frank's & twice Rob. & Howl. dined with Quin & me, who lived at the house, Quin being absent part of the time on a visit to Park.—I told them all of my intentions which they took as well as could be expected. Also Elliott Cabot¹²³ & Mosey Weld, with whom I left \$20, to pay the yearly assessment of \$1; company at Jim Lawrence's house the Taylor day when I dined there prevented my telling him. My fellow priests I found were already acquainted with it—through the Bishop I presume, but they made only slight allusion to it, & that friendly, nor did the Bishop refer at all to the subject, except

when taking leave of him I mentioned it. I had great consolation one evening however in taking tea with a clergyman, who told me for many years he had been sure of his vocation, & that now he would not rest a moment till he had found means to carry it into effect.

VISIT TO DR. WEBSTER IN PRISON, AWAITING EXECUTION

With the approbation of the Bishop, I went to obtain permission of the Sheriff to see Dr. Webster¹²⁴ in prison, on the plea of friendship. The Sheriff was sick or away, but the Deputy Sheriff spoke to the Jailor for me, & I was allowed, not to go into his cell, but to speak with him through the gratings. It resulted in nothing however; I was only able to bring into [my conversation] what I said, that we *priests* could only feel compassion & sympathy with one in his circumstances, & that if he ever wished to see the Bishop or any other of our clergyman they would be most happy to call on him. This was all I could say, both from the way he spoke, & the Jailor's being by me. He said something about his having made his peace with man, & he was only endeavoring to make it with his heavenly Father—perfect confidence in his faith, resignation etc. But the looks of the poor fellow belied every word he said about faith & peace. He appeared to be very much agitated & nervous, & altogether his appearance made me feel very sad. God grant however his mind may be changed before he dies. I said nothing to the family about my visit as they might be vexed by my going there. The poor Dr. though thanked me for my kindness & asked about my family etc.

ALBANY TRIP

Saturday morning the 17th at 8 a.m. I left Boston (whether ever more to return God will direct through my Superiors), in the cars for Albany where I arrived about 6 p.m., Congress Hall. Next morning said mass at the Cathedral, & had my things moved to the Bishop's¹²⁵ house at Doran's desire, Bishop being away. Poor D. had severe attack of what looked like premonitory symptoms of Cholera—and I treated him pretty successfully with homeopathy. Next morning took cars to Palatine Bridge. [Had] narrow escape in jumping off the Train while going—drove up to Sharon

to meet Father, Mother and Marian; & next morning, Tuesday the 20th, we drove down to Palatine Bridge, took the Express Train fr. Albany 1½ hrs. after its time & arrived in Auburn, about 6 p.m., or 2 hours late. American House—Said Mass next morning at Mr. O'Flaherty's, the only Church. Visited with Marian, the very large and interesting prison. Started in cars 1½ hrs. late; arrived at Buffalo, at 7 p.m., several hours behind time. [Stopped at] Phelps' Hotel. Next morning mass at Cathedral, then cars to Niagara.

NIAGARA FALLS

We remained at Niagara till Monday, Aug. 26, visiting & of course admiring the glorious works of God, Who thus infinitely powerful, deigned nevertheless to die on the Cross for our sakes, & still daily clothes Himself for our food and sustenance under the poorer elements of bread & wine. Marian & I rode on horseback one afternoon over the suspension bridge, to Table Rock etc. It is about 11 (14) years since I visited the falls before. On Sunday I said mass at the little Church on the English side, expecting to preach. But Rev. Mr. Fitzgerald happening to come from Toronto also said mass, & there was no sermon.

SARATOGA

On Monday p.m. we went to Buffalo. [Met] Mr. Boyle in the cars, the Priest of Niagara etc. Next morning I said mass at 5, I think, at Cathedral, & at 6½ we took the cars, & arrived at Utica about 3¾, being 233 miles at rate of 26 per hour. Bagg's Hotel, large but old fashioned, and by no means first rate. Wednesday morning said mass at Sisters of Charity, & at 11 (¾ hr. behind time) started for Schenectady, where we dined and then went on wretched flat railed RR to Saratoga—occupying nearly 2 hours in jolting 23 miles. United States Hotel—enormous, very large house & well kept. We remained here until Monday—the fourth or fifth time I have been here, so not much of new. Said mass every morning at the Church, now Mr. Duffey's & on Sunday preached on the virtue & necessity of Faith, Father & Mother & several other gent. & ladies from the hotel being there. Several priests were at the Springs, especially from our diocese—as Mr. Murphy of Fall River, Mr. O'Beirne etc. Every

forenoon Father & Mother and I had some games of bowling; one on the last day we were there surpassed anything I ever did before—out of 10 rolls, 7 were double spares, & five of them in succession, & in the first four of these I knocked down 119 pins, in the whole game 204. Marian & I rode twice on horseback—and one day we all accompanied Mr. Coit of N.Y. to take a truly Epicurean dinner at the Lake House.

BOAT TRIP * TROY TO NEW YORK * PACK UP IN BOSTON

On Monday afternoon in the midst of a drenching storm which had already continued for some hours, & accompanied us during the night, we left Saratoga; at Troy we went aboard the "Empire State," I think, & after running foul of a schooner in the night providentially without danger to either, though to the excitement of the passengers, we arrive at New York about 8 Tuesday morning the 3rd and put up at the N.Y. Hotel. The rest of the day I attended to a number of small matters; McIntosh whom I found at Del Monico's accompanying me—and taking me also to his club. Yesterday, after mass at St. Joseph's, wrote six farewell letters, etc. to various persons—after dinner drove with Father & Mother to & over the Greenwood Cemetery. In the evening called on Rev. Bayley,¹²⁵ afterwards had a rather painful conversation with Father. This morning took leave of them, as they go to pass a few days at Howland's. Said a late mass at the Cathedral—and now must pack to start for my *home* next to heaven.

DEPARTING FROM FAMILY

Novitiate, S.J. Frederick City, Md., Sept. 7, 1850

Before taking leave of Father, as it is not permitted in the Society to wear ornaments of gold, I returned him the Repeater he gave me about 8 months since, hung round Mother's neck and gold medal of the bl. Virgin which I have worn since my conversion, & sent to Preston the gold cross containing relic of the True Cross, got for my by Ives¹²⁶ which I have worn the same time—replacing them by silver articles. Is it coldness of heart or through the grace of God that I part without sorrow from those who are nearest to me? To Thee, at least my God, it belongs to take care of them & to watch over their conversion, for it is for Thee I leave them.

TRIP TO * ARRIVAL AT NOVITIATE

At 1½ p.m. started by Camden & Amboy Line, going in steamer to South Amboy, about 2 hours, then cars to Philadelphia—arriving about 4. U.S. Hotel. In evening visited F. Barbelin & Rev. Strobel—and next morning, Friday, said mass at first—St. Joseph's. The Rail-road to Balt. is impeded by the late freshet, accordingly [I took a] steamer to Wilmington, starting at 8½, then took the cars arriving Balt. about 4; U.S. Hotel—Companions in journey Rev. Messrs. Donelan of Balt. & Wash. Visited Mr. Hewitt¹²⁷ at the Redemptorist Novitiate which he has now nearly finished, appears to have suffered considerably in health from confinement & severity, but I trust that an active life on the Mission will soon restore him. The Church St. Alphonsus is really grand.

This morning said mass at F. Clarke's,¹²⁸ which he has lately had prettily painted in fresco throughout. At 8 took the cars and as the clock struck 12 m. was walking from the Depot to Novitiate. F. Barber,¹²⁹ (the Master of Novices) is very ill, having broken his knee cap. F. F. also ill, but I have seen him & have been with him. With F. Sopranis,¹³⁰ director of the Tertainship, I have been walking and dined & now I have just been shown to my room, and am preparing to begin what I have so long been looking forward to—I ask but one thing—grace to persevere in my holy vocation, & to yield myself up to be molded like wax by my Superiors according to the rules of our Holy Father Ignatius. To thy Sacred Heart, Lord Jesus, to Thee, Holy Mother, on whose nativity I say my first mass here tomorrow, to thee my Guardian Angel—my holy Patrons and all in heaven commend me.

REFLECTION ON VOCATION

Sunday, Sept. 8, 1850—Begin Novitiate

Today on the glorious festival of the Nativity of bl. Virgin, and under her special protection I enter the Novitiate and begin my first probation. But one thing I ask—grace to become a thorough Jesuit, viz., to understand the sense, to be penetrated by the spirit, & perfectly, internally & externally, to obey the written rule & the directions of Superiors. If I do this, I shall attain to that perfect spirit of mortification so much desired by St. Ignatius

for his children, "omnini, et non ex parte, abhorrere ab omnibus, quae mundus amat et amplectitur; et admittere et concupiscere totis viribus. Quidquid Christus Deus noster amavit et amplectus est." And vice versa, according as I cherish this spirit of mortification will the first be possible. This then I ask for my Novitiate of our bl. Lord & His Mother, of my guard. Angel, Sts. Joseph, John & Ignatius, & the rest—perfect obedience to my whole rule. Let this be my whole aim—my meat & drink of life, *cibus meus facere voluntatem ejus qui misit me.*

Sunday, Sept. 15—Receive Habit

RETREAT * RECEIVES HABIT

Last Sunday, a "Guardian Angel" was appointed to initiate me into the ways of the Novitiate etc. etc. Carissimus Kelly¹³¹ who was to attend also to Mr. Glover,¹³² but as he and Mr. Bowling fell sick, about Thursday I was transferred to the care of Caris. Jordan,¹³³ who had charge of Mr. Boone,¹³⁴ who remains our Angel now. The first half of the week was passed in reading & receiving instructions on the duties of the Novitiate; the last three days in making a Retreat to prepare for a general confession of our whole lives, which we made yesterday (the third time I have done it) to the F. Rector in his bed, where he hears the confessions of the whole community & directs all the affairs of the house. "Omnia nos voluit habere per Mariam," he repeated from St. Bernard.¹³⁵ She it is who had brought me to the execution of my vocation & to her I must commit its keeping. etc. Last night, on going to bed I kissed and reverently laid aside the Cassock & cap which for six years I have worn by right for three, praying God to forgive the unworthiness with which I have worn it; and this morning I kissed & reverently put on the habit of the Society of Jesus, praying that it may be as it were a burial shroud of myself & my passions—that I may be henceforth only what the habit imports, a Companion and follower of Jesus, *mortuus sum et vita mea abscondita cum Christo in Deo—semper mortificationem Jesu in compore nostro circumferentes ut vita Jesus manifestetur in corporibus nostris.* It is a great happiness to receive the bl. habit on the festival of the most holy Name of Mary & thus under her direct protection to begin my consecration. God grant only that I may always do as St. Bernard says

in his glorious homily of today. Today too, is the anniversary of my ordination to Sub deaconship—the first time I bound myself to God by vow. I also said my first mass on a festival of the bl. V., the 7 Dolors—and I was received into the Church within the Octave of her Assumption, made my first Communion on the feast of St. Bernard, her most glorious panegyrist.

After breakfast, our Angel conducted us to embrace the F. Rector, & receive his blessing, & some glorious words of congratulation & encouragement—"always in this sea of life, respice Stellam, invoca Mariam etc." Afterwards to took us to the Ascetory of the Novices to be introduced to them & embrace (& there were 14 beside us). Then to embrace the Scholastics—7 at present, & finally to thank the Bl. Sacrament for His innumerable gifts. And now we are fairly in the Novitiate, & with the grace of God in due time become worthy of our habits. Being a Priest (the only one in the Novitiate, though there are five Fathers making their Tertianship), I do not live in the Ascetory or sleep in the Dormitory, but have a room to myself, joining the rest, however in the common exercises. & in making my own bed attending to my room & everything of the like, as the rest. Our Angel last evening presented us with our chains and disciplines, of course not new things to me,—they are by custom used on alternate days, excepting Sunday—Deo gratias & Mariae, & the rest, especially my Holy Guardian Sts. Jos., John & Ignatius & F. Glover, who gave me either 4 or 7 years ago the Jesuit Rosary I put on today with my habit.

Sunday, Sept. 22nd—Feast 7 Dolors of Bl. V.

FIRST WEEK IN NOVITIATE

Last Thursday, the 17th, the Impression of the Stigmata of St. Francis, was the anniversary of my elevation to the Deaconship; the next St. Joseph Cupertino of my elevation to the Priesthood; the day after, the 19th, SS Januarius and Comp., I said my first mass, but as the Feast of the 7 Dolors fell on that day that year, I kept the anniversary especially today. Yesterday Mr. Glover having recovered, finished his retreat etc., received the habit, with our embrace etc. Today Mr. Healy,¹³⁶ who arrived a few days after me, received his & Mr. Bowling would have done the same but that the F. Rector was too sick to hear his confes-

sion. A week's experience made me familiar with the more ordinary customs of the Novitiate—of which I may speak at large when I have more leisure. At present, I will only say that, though I have been somewhat unwell & stupid & fatigued during the past week from cold in the head & chest, & hence not entered so well into everything as I hope soon to do, I thank God & the bl. Virgin continually for my vocation & will say with her *magnificat anima mea etc. quia fecit mihi magna qui potens est etc.*

Sunday, Sept. 29—St. Michael, Archangel

DEATH & BURIAL OF PROMINENT JESUIT, FR. FRANCIS DZIEROZINSKI

On Monday afternoon we buried F. Dzierozinski,¹³⁷ the Patriarch of the Society in Fred. (He died at $\frac{1}{4}$ before Sunday morning). He has been 52 years in the Society—Master of Novices, & Provincial & died in the odor of Sanctity. The whole force of the College & Novitiate, viz., 9 Fathers, 12 Scholastics, & 18 Novices, chanted Matins & Lauds for the Dead in the large and handsome Church of St. John's built by F. McElroy; and we then after sermon & absolution by F. Stonestreet,¹³⁸ Rector of St. J's, preceded by the lay brothers & accompanied by a multitude of people, conducted the body to the old Church-yard, behind our Ch. of St. Ignatius where he wished to be buried. We (Priests) said our 3 masses for him as ex-Provincial, during the week, but we were all convinced that his pure soul needed them not. Relics of his hair, habit & other articles were distributed among us. Mr. Bowling received his habit on Tuesday morning; the feast of bl. V. de Mercede.

FIRST PICNIC AS NOVICE

On Thursday we went to the mountain stopping at the Spring at the foot, about 5 or 6 miles from the Novitiate. We had brought with us, (lay-brother assisting), meat, pies, eggs, bread & wine, nuts & raisins. Made fire and B. Boone being most experienced, presided over the cooking, until the Scholastics arrived when Caris. Jordan took the lead in the cooking department, wh. was conducted to everybody's satisfaction. After dinner, some of us climbed with most of the Scholastics to the top of the mountain, $\frac{3}{4}$ or a whole hour above the Spring. The view from the top is magnificent, on one side the valley of

Frederick & of the Monrency, on the other, the still finer one of Williamstown—both however were some what obscured by the weather. On our way down got some wild grapes by the Hermitage, an uninhabited cottage a short distance above the Spring. Arrived tired at the Spring, and were obliged to start again almost immediately on our 5 or 6 miles walk home, where we arrived about 6½, pretty thoroughly fagged out, having acted very imprudently in taking that climb up the mount, immediately after dinner, & with so little time to do it & so little to rest. We did not go up in the forenoon, as we might have done, while the others were collecting wood & cooking, because the weather was so threatening, & in fact we were very fortunate in not getting pretty well drenched several times during the day, as it seemed frequently on the point of pouring. We had, however, umbrellas. We attended to our spiritual exercises as usual, making part of our meditation on the way there, making our examination, & saying beads on the way back. It is the longest and hardest walk I have made for several years—& yet though so tired, my knee suffered nothing; which is the more surprising because on my coming to the Novitiate I determined with the grace of God to ask no exemption from kneeling (which I have been obliged to allow myself as much as possible for the last two years since the cartilage got out of place), & ever since I have been here I have been on my knees at least three hours every day, either on the floor or at the bare wooden prie-Dieu, and during the Retreat at least 4½ hrs., & yet, thanks be to God, have suffered no injury from it; and, as I said, felt none today. The mountain is one of the Blue Ridge belonging to the Catreton range. I do not know its height.

Friday the 27th was the anniversary of the Confirmation of the Society by Paul III. All the Priests say their masses in thanksgiving, the non-Priests, their beads. We had, as on Tuesday last, an hr. or more's extra recreation both forenoon & afternoon, to say nothing of permission to eat apples or grapes in the garden, where we make our recreations, though we must of course touch nothing without permission. We have the same recreation on Sundays, but not the same permission as to fruit, wh. is an entirely extra affair—though as Bro. Clarke said while taking excellent advantage of the permission, "what a blessed thing blind obedience is."

Sunday, Oct. 6—Solem. SS. Rosarii B.V.M.

SECOND PICNIC

On Thursday recreation as usual—fine day, we went starting about 8½ to the facetiously so called Falls of Morency where the river falls about 6 inches over a line of stones. It is only about ¾ hr. walk fr. the house, or ¼ hr. beyond the usual walk to the river. All hands set about collecting wood & fire was made for cooking. In the meantime there were races, pitching quoits, walking, saying office, examination of conscience, etc. The Scholastics joined us for dinner, after which, spiritual reading & pitching quoits & finally home by 5.

READS INSTRUCTIONS IN PLACE OF SICK NOVICE MASTER

On Friday I was appointed to read the manuscript [containing] instructions to the Novices ½ an hour in the morning, on Mondays, Wed. & Fridays, till Fr. Rector should be well enough to give us the usual spiritual Exhortations, wh. we have hitherto been entirely deprived of. And in fact, poor Fr. Rector has been so sick for the last fortnight with pleurisy or fever in addition to his knee, that we have not been able to see him, & have confessed to F. Minister. (Wish I could try a little homeopathy on F. R. instead of drugs they martyr him with.)

LETTER FROM ITALIAN FRIEND, CANON BERTINELLI

Last week and the beginning of this I was occupied in reading a long (12 close pages, equal to 30 or more ordinary ones) but intensely interesting letter from Canon Bertinelli, in which he relates a great number of miracles wrought at Guadagnolo by a statue of the Madonna Addorata presented to the Church by him, when he went to preach Lent for these poor people, as he had promised to do so, when he left them after he had become so attached to them during his three months refuge in their mountains. The letter equals any narrative I have read in the Annals of the Faith, & F. Minister wept over it a long time. After reading it again, I shall ask permission to send it to F. Maldonato, & if I have time to prepare it, also to send a part of it to the "Pilot,"¹³⁹ or the like. But what ought to excite my gratitude and devotion above all things, it the boundless zeal with which he has obtained

prayers all over Italy, for Churches, convents, holy persons, etc. for the conversion of my family, to say nothing of the ceaseless prayers offered by himself, his saintly mother & the rest of the family for this object. His mother too is now asking for me the grace of perfect purity of intention in all my actions. God grant that her prayers may have effect—for there is nothing I so much desire for myself or so much need. What confidence ought I not to have with regard to my Parents & family, when so many & so fervent advocates are interceding for them. My only wonder is that the fruit does not already appear.

LISTS MASS INTENTIONS

I have been preparing a list of intentions for my masses, drawn up partly from those which are of obligation in the Society, partly from private devotion, devoting so many to the public wants of the Church, this Country, the Diocese of Boston, others to my family, Canon Bertinelli, Sister Ann Alexis & myself, and according to this I shall at the beginning of each month arrange my masses for the whole month—1) that I may be sure miss none of obligation, 2) that those that are free may be applied more regularly & definitely to the most important objects. I have reserved to myself only the anniversaries of my birth, baptism, St. Joseph's Day, first Tonsure, Priesthood, entering the Society; thinking that as the Church gives me a *share in all* it would be better to devote them generally to the public wants for wh. I was made a Priest, then to myself.

Sunday, Sept. 13 '50—Maternity of B.V.M.

“TONI” * SERMON PRACTICE

On Thursday we went to the river, not to the Falls, but a mile or two below, by a fine spring near the Cave woods. The Scholastics did not join us today—and it is better they should not. Beside the usual occupations & amusements, spiritual & material, it was proposed that those who were willing should mount a rock near & give a little spiritual exhortation or example of the bl. Virgin. This was very hard thing for them to do, young and quite inexperienced in speaking as they are; & it required a good deal of betting & promising to say beads and memorares to induce them to do it—except Br. Tehan¹⁴⁰ who manfully or rather out

of great fervor led the way without which it would have been impossible to have got them to do it. Several spoke before & several after dinner, including little Br. Dooley (Bro. Jimmy), a fine little fellow only 12 yrs. old. Out of delicacy they did not ask me to speak but at the end wishing to have a share in their virtue, & to do what little I could for the glory of God, I determined though under the circumstances it was rather difficult to go up, & addressed them on the virtues of St. F. Borgia, it being his festival, & particularly on humility & devotion to the bl. Sacrament. At the evening recreation Fr. Minister came in and announced that Bro. Ryan (Mike) had left the Novitiate that morning & returned to the world. This caused a great sensation for the very fine young fellow, not yet 16, & had passed about 14 months in the Novitiate. May we only be the more on our guard. Poor Mike returned the same evening begging entreating to be readmitted but he was shown into the parlor as a visitor—& F. Minister told him he should have thought of that before, as he had been forewarned. The Superiors of course do all in their power to prevent one's yielding to temptations against his vocation; but once he has left, it is with great difficulty & only after a long time that he can be received again, & then he must make his Novitiate anew.

REFLECTIONS AFTER LETTER FROM HIS BROTHER HOWLAND

I received also that evening a letter from Howland on the subject of my painful conversation with my Father, which has occupied and disturbed my mind a good deal during the last few days, & which I answered this morning. Ever since, I have been a Priest, Father has seemed to fear that I would throw away all the money I could possibly get hold of on the poor of our Church, (or that I was in the power of designing men) etc. I have to be sure always acted on the principle that it was better to give to 10 undeserving objects, than to leave one deserving destitute, and I have perhaps generally given more than was necessary, or often perhaps advisable; still the sums were small, & I have never asked him nor wished him to allow me more than he used freely to give me, when the greater part of my expenses were for things at best useless. But he would grant me no fixed allowance at all so that I could have it at my disposal, but obliged me to ask for money

when I wanted it, or gave it to me whenever he felt like it. He did to be sure undertake while I was at home to give me regularly \$40 a month but this while he was giving Quin, 4 years younger than I living at home with me, \$1200 a year. He has however been much better than his word, & [I] have received from him in reality nearly \$100 a year which would have been plenty, had it been at my disposal, but it was always given in the vexatious way mentioned, so that I never knew what I could depend upon. This was a great trial for me, for though of course I had been willing to expose myself to being fairly disinherited for my religion if necessary, I on the other hand felt that whatever I had a right to expect from my Father was intrusted to me by God for His Church, & that I must not give up if I could help it. Accordingly I spoke to Father two or three times on the subject, asking why he was not willing to treat me now as liberally as he had when I spent my money foolishly; but I never received any more satisfactory answer than that he had no need of an almoner for his property, and that he would give me as much as it was well for me to have; or the like; and we both generally got more or less vexed on these occasions. But by far the worst was the evening before I separated from him in New York. As I was going to the Novitiate to prepare myself for making vows of poverty etc., & of course could no longer write to him that I wanted money, I wished to get him if possible to allow me a sum wh. he would send regularly, & which of course (though I mentioned nothing of this to him) to the Society. Unfortunately he refused in a more arbitrary way than ever, & gradually getting vexed, I hold him that I had done nothing to deserve being treated so differently from my brothers, that I had a right to be treated like them, and to be allowed to spend what I had in my own way and my having given up my former expenses for horses, wine & cigars, to apply the money to charitable purposes was no reason for cutting off part of what he willingly granted me then; & that in fact to treat me as he was was laying a fine on my religious convictions. Father on his part said that I was a most ungrateful, selfish & grasping son, that I had never done anything for the family, & that I had not a particle of consideration for him or for his family. In fine, that it would have been much better for me to have received thankfully what he had chosen to give me

than to find fault with it, & that no other of his children had dared (or undertaken) to dictate him how he should dispose of his property. I told him he misunderstood what I meant etc., but he broke off the conversation abruptly and went to his room. The next morning when I bade him good bye, he scarcely shook hands with me, & he has not yet answered a letter wh. I wrote him about three weeks ago, so that I fear he is very seriously offended. Well this was the subject of Howland's letter, who having heard from Mother that Father was very much offended etc., wrote to ask me to tell him frankly if I was in need of money, so that he might supply me, as he has most kindly several times before proposed to me to do so whenever I should need it. I wrote in return, stating briefly what the conversation was, thanking him for his kindness, but telling him I really was not in want of anything. Mother by the way has all along been opposed to Father's procedure & wished me to have whatever I wanted. So too, my brothers, not generally as well as H., at least Frank & Quin with whom alone I have spoken on the subject. Well, in looking back over my conduct during the whole affair, I have to reproach myself severely, for I see now that had I but a little humility, patience and prudence, I should after the first vain attempt to change Father's course, have been convinced (knowing his character) of the uselessness of any further attempt, and should simply have resigned myself to what I could not prevent; and on the one hand have tried by retrenching my personal expenses (I might have saved a great deal by not buying [books and] having them bound [in special bindings]) and by greater attention to circumstances with regard to those who applied to me, to see that the poor should be no losers; & on the other hand, by perfect compliance with my Father's wishes, and endeavoring to satisfy him in every way, tried to win his confidence & his affection, & then I should have been able to accomplish what I wanted, instead of by me repeated misunderstood applications [having] strengthened his unfounded fears, & confirming him in his resolutions. Now alas by self-love & impatience, & attaching myself too strongly to the glory of God in one particular way to which my temperament led me, I have neglected His glory in a much more important way, & beside my own sins in the matter

have done a two-fold evil, which it may be no easy matter to remedy. For, first, by making my Father angry with me, I have of course also brought some odium on our holy religion, & put obstacles in the way of his conversion, though I have been praying so heartily for it. And, secondly, I have interfered with the temporal welfare of the Church, by depriving her of that, or at least a great portion of it, which she had a right to expect, & which God doubtlessly intended she would receive through me. In conclusion, I can only say that I trust God will draw good out of evil, by teaching me humility, purity of intention; showing me the necessity of examining everything in all its bearings, & not sacrificing the *greater* glory for the *less*, because the less falls in with my tastes. Indeed I feel that what I have suffered & prayed on this matter has already given me a great deal of light with regard to myself, & shows me that I have not yet even begun to acquire solid virtue & self-abnegation, & that I must in truth say daily with Kempis, *adjuva me Deus in bono proposito et sancto servitio suo et da mihi nunc hodie perfecte incipere, quid nihil est quod hactenus*. If it has indeed this effect on me, it will be well worth an important sacrifice. For the rest, were nothing lost to the Church by it, I should now be much better satisfied to enter the Society as a beggar than a benefactor—and in very truth depend on this kind Mother to preserve me from destitution. But now what remains for me is to make the best atonement I can for the evil done; to regain my Father's goodwill, so that his conversion may not be impeded after all; & if God so please to direct, that the Church also may not be a temporal loser in the end.

Sunday, Oct. 19

HIS FATHER EXPLAINS REASON FOR NOT WRITING

It is now Sat., the 19th that I am writing this, as I have been occupied about it all the week in my few moments of free time, and I am happy to say that on Wed. evening I received a brief letter from Father, expressing pleasure at my former letter & saying that the state of his eyes had prevented his writing sooner. He does not, however, say a word about money matters, & he certainly would either have done so, or have inclosed some bills,

had he felt as he usually does on the subject. I shall write him in a day or two, after having still more carefully considered the subject before God.

NOVICE'S BIRTHDAY CAKE

On Wed., Cars. Dyer left the Society—a Scholastic who had nevertheless not taken his vows at the close of the Novitiate, which already evinced a staggering vocation. On Thursday we were on the opposite side of the river gathering evergreens in preparation for St. Stanislaus¹⁴¹ festival. Dined at home as it rained some, & threatened more, but returned to river in the afternoon. At the evening recreation a huge cake was brought up to be divided among us, having been sent from Washington by Mr. Dooley, on account of Br. Jimmy's birthday, he being 13 on Thursday. A quantity of confectionary with raisins, etc., accompanied it which were distributed on the following [day] all of which we received with as much glee as children, & all no doubt said memorares for Jimmy & his Father; as we do on all occasions, e.g., for the victors in a game of quoits, etc.; unless saying rosaries of something else has been bet in the case; which sort of wagers sometimes run high. We are making a Novena to the Immaculate Conception for F. Rector, who still remains very sick. I have the prayers to translate from the Ital. One of our Lay Bros.—John Mullen, has just left; it is only a few days since he entered, but he had I suppose, as entirely misunderstood the nature of our occupation as the good Priest whom F. Grassi¹⁴² half frightened out of his wits, when he proposed to enter, by asking him if he were ready to wash the kettles in the kitchen.

Monday, Oct. 21

Another lay-brother left today, young & pleasant, though perhaps rather vain, Frederick, a Frenchman, who has been here. It is my turn to wash and wipe plates etc., after dinner & supper this week.

Wed. Oct. 23

LETTER OF EXPLANATION TO HIS FATHER

On Sunday I wrote the contemplated letter to Father, & have since copied & today sent it. I stated plainly though respectfully my reasons for having been dissatisfied with the course toward

me from the time of my ordination; then accused myself of disrespect & thanking him for his kindness to me from childhood up, & sincerely begging his pardon for everything by wh. I had at any time offended him, as well as for the occasions particularly mentioned. I concluded by saying that though I should continue to receive thankfully anything that he might choose to send me now, I should not for the future make any application to him on the subject, as my necessities would be sufficiently provided for where I am. I have tried to write this letter so as to atone in the best way for the wrong I have done to God, my Father, the Church, & of course it has the approbation of my Superior (the mouth-piece of God to me), otherwise it would never be sent. I trust then, that with the grace of God it will have the desired effect, & that He who knows so well to bring good out of evil may in the end make a blessing out of what appeared the opposite. For myself internally, I have learned much by it, & I trust it has weaned me far more completely from the world, & from my family (human) affections than I was before. I have now definately renounced ever speaking to my Father on the subject of property as though any necessary relation existed between us in that respect, & as far as I myself am concerned I feel utterly indifferent as to the course he takes on the subject, indeed if equally for the glory of God & good of the Church, I believe I would rather have come to the Society entirely as a suppliant and beggar, having made myself in reality poor for Christ. Come what may, my mind is now perfectly at rest on the subject, as I have done what I could & feel vastly more free & unshackled than I was before. I leave the whole matter with perfect indifference in the hands of God—praying only that everything may be directed to His greater glory.

FIRST CULPA

Had 7 De Profundis to say today for breaking one of the cups I was wiping last night—expected to have Culpa to say in Refectory, & perhaps have to use a tin cup for a month, instead of a tumbler; as perhaps should, had it been wholly my fault. Discipline flourishes here and we lately had an instance of a Bro. read out of Refect. for a fault (gula), [gluttering] & obliged to take his dinner on knees at small table in middle, & fast on bread &

water for a day. (Very rare case). Voluntary penances in Refectory are generally twice a week according as directed on the preceding Saturday, usually either Wed. & Sat., or Fri. & Sat.—not however on festival days. They consist in either kneeling in the middle with arms extended, during the two graces, or kissing the feet of some of those at table; or dining on knees at small table in middle. These are always at dinner & almost the whole community do one or the other every week. Culpas imposed or said on request, any day at dinner, not a festival. The observance & spirit in all these things is admirable.

Thurs. 24th

MORE TONI PRACTICE

On the other side of the river before dinner, getting evergreens for wreaths for St. Stanislaus. After dinner (wh. was at home) on this side. Last evening, it was agreed (with permission) that we should have exhortations, quite extempore, each speaker on closing giving a text to his successor—accordingly we tried this—particularly in the morning. Br. Forhan, our Manuductor, began on a text I gave him, then he gave me one, I to Fr. Healy, & so on to two or three more—all doing pretty fairly well, but not speaking for more than 3 or 5 minutes.

Sunday, Oct, 27—Patronage B.V.

Another novice received the habit today, who has been making his first probation with Bro. McGaffney, our Sub-Manuductor for his Angel. His name is O'Reilly from Philadelphia though lately from Ireland. In evening I had spiritual conference with F. Minister.

Tuesday, 29th

NOVICE TRIALS AND PENANCES

I got through last week's cups, plates, etc. without further breakage, & this week, I wash the pots & kettles in the kitchen; unfortunately, however, beside Thursday & Sunday, on wh. we never have any of these things, three other days are excepted, being communion days. So that I have only today & Saturday—& perhaps one of these days may be taken away by one of the Fathers in his 3rd probation, being sent to the kitchen; as was

the case with me (supplied by F. Ward) last Friday. We also do not go to our admonitors this week after the De Profundis, not take the discipline, as the 3 communion days fall on Mond., Wed. & Friday. We, however, wear the ^achin the intermediate days, & have penances in the Refct. on Saturday. Yesterday, p.m. went to the other side of the river for evergreens for St. Stanislaus, & had some exhortations as usual. I have always prayed particularly for the conversion of this country but this morning in meditating on St. Simeon's "expectans redemptionem Israel"—it struck me with great force that I should pray for it constantly & fervently, & add it to the intention of all my actions, viz., for the greater glory of God & salvation of souls, *especially* the conversion of America, and pray God earnestly to send men fit for this work, & excite my brethren to the same. Also that what relates to my spiritual life, I should take St. Ignatius to be my special Patron & guide, and perfection as a Jesuit, & recognize the ultimate relation in wh. I stand to him as my General, & the ardent love he has for me, & earnest desire that I should attain *all* the perfection, and accomplish *all* the work God desires of me. I took him as a Patron at Confirmation, feeling already an account of F. Glover, a deep reverence & affection for the Society, & I have ever since constantly prayed to him & experienced his protection; but now I must do more than this, he must be after God & the bl. Virgin, my support & my pattern.

Thursday, 31st—Relics of Ours

FELLOW CLASSMATE EDWARD H. WELCH RECEIVED INTO SOCIETY

As today, Vigil of All Saints is a fast-day, we had our recreation yesterday, feast of B. Alphonsus¹⁴³ and in the morning gathered evergreens on the other side of the river, a mile below the bridge; in the p.m. exhortations at Thomas' rock on this side, where the best spring is. Today, therefore, being an ordinary [one], washed in the kitchen & swept it. In the p.m. God sent me a sweet consolation, a letter from Holker Welch at Rome, stating that he had been ordained Priest, as expected on the Ember Sat. of Sept., and had been *received for the Society* by the F. General. He is coming home immediately to spend a while with his Father, & then God willing, will enter the Novitiate. A consummation I have been most ardently hoping & praying for, if according to God's

holy will, but wh. I dared not mention in my letter, lest human affection might intervene in what should belong wholly to God.

Sat. Nov. 2—All Souls

SHAW'S FATHER ACCEPTS SON'S EXPLANATION

Last evening had Vespers & this morning Matins & Lauds of the Dead in Chapel, viz., F. Minister with the Scholastics & Novices. Yesterday, All Saints, a great festival in the Society, recreation etc. as on Sunday. Yesterday & today have been answering Holker's letter at length about he had best do on his arrival in Boston. This afternoon received a letter from my Father, brief as usual. It begins thus "My dear Son, I have received your very acceptable letter of the 21st inst., and note all that you say, which is quite satisfactory, and here we will let the subject to which your letter principally relates rest." He then goes on to mention that Howland has a daughter about two weeks old etc., pretty non-committal. Well, here let us let this matter rest, with perfect indifference as to the course he may eventually choose to take; simply thanking God for having made use of this matter to win me from every *material* tie to my family, or to Boston. For hitherto it has seemed to me as though, notwithstanding I am a Jesuit, there were some things that tied me in some sort to that place, (not in affection, for that supernaturalized must not only remain but grow stronger, not materially)—now I am as free as the winds to follow the whole vocation of a Jesuit, and in addition, I am really & truly poor, & living on the bounty of the poor.

Sunday, Nov. 3

I recite the Litanies this week, the only devotion the Society has in Community, & wh. we recite immediately after evening recreation.

Monday, Nov. 4

NOVENAS

This evening interrupted the 3rd Novena of the Immac. Conception wh. we were making for Fr. Rector, to substitute that of St. Stanislaus, whose Festival is on the 13th, & who is the Patron St. of Novices; we shall have Benediction every evening during

it. To-day left off taking extra milk in my tea wh. had permission to do morning and evening to weaken it. I have also done away with two or three other permissions wh. I had at first—& hope in every respect even the most trifling, to be able to conform myself to the Common Rule, putting my chief mortification to this. Ven Berchmans,¹⁴⁴ whose life I am reading for the 2nd time since have been here, is my chief instigator. Hope to imitate him in more.

Tuesday, Nov. 5

Mr. O'Kane, a young Irishman, lately arrived from I., left the First Probation this morning, having come here without much reflection, or knowledge of the Society. In p.m. we had an 'extra' walk to the other side of the river for evergreens—a few exhortations.

Thursday, Nov. 7

Yesterday, Bro. Miller, who had not yet finished his Novitiate, though he was put with the Scholastics this year, was obliged to leave. He was a pious man, but full of singularities. Last night had severe colic, followed by diarrhea, till morning. Very weak. Day raw & cold; a.m. walk in garden; p.m. on other side of river for evergreens. Sat., Nov. 9, this morning, other side of river for evergreens as on Thursday, no time for exhortations.

Monday, Nov. 11

END OF THIRTY DAYS RETREAT

Last evening at supper, the FF. Bona, Ward,¹⁴⁵ McGuigan¹⁴⁶ and Vetromile,¹⁴⁷ who have just finished the 30 days' retreat of the Tertianship (under F. Sopranis) said their Culpa in general for all faults committed during it. F. Minister, through also making his 3rd yr., could not make the Retreat, as he supplies Fr. Rector's place, etc. F. Clark was here from Baltimore for the first eight days. On Sunday evening at $\frac{1}{4}$ hr. before the end of Recreation, the Lay-bros. come to our Recreation room, & there one of us repeats an example of the bl. Virgin. It was my turn last evening, & I related as much of Bertinelli's admirable letter as there was time for. This morning, they have gone to the river for more evergreens for St. Stanislaus. I remained at home to write a letter to Mother. This week I fill the office of "Secretary,"

a functionary whose duty it is to supply the *loca communia* with paper, sweep them daily, wash if necessary, & keep full of water a barrel placed near there to wash the vessels with in the morning, when we bring them down.

Wed., Nov. 13

ST. STANISLAUS NOVICES PATRON'S DAY

Festival of St. Stanislaus, Patron of the Novices, the chief festival of the Novitiate. The last two days have been entirely given to the preparations for the festival, as some time every day has been for several weeks. The evergreens we brought from the river have been made into festoons for the chapel which was beautifully adorned, especially the altar with lights & flowers for the closing Benediction of the Novena last evening & mass & Bend. today. The whole house also well swept & washed. F. Minister allowed me much free time yesterday & day before, so that I have written to Mother, Quin & F. Maldonato. This morning two new novices received the habit, Bros. McKieran & Mullally¹⁴⁸ lately arrived from Ireland. We had recreation in garden nearly all day & some of the FF. from St. John's at dinner, which on these occasions is quite extra-ordinary, by no means savoring of poverty. What I ask of St. Stanislaus for myself is (beside perseverance in my holy vocation, & its spirit) an ardent & perfect love of God, as the motive & spring of all my actions.

NEWS FROM HOME

Walk morning & p.m. in single bands—I morning with Bro. Fulmer¹⁴⁹ & Mullally, fine little boy of 17, along Baltimore turnpike, fine walk, some beautiful views, & a picturesque old stone bridge; p.m. with Bro. McKiernan, excellent pious simplehearted young man of 19, along the river. Lay Bro. Murphy at Worcester has been dismissed from the Society. (Poor F. Sam Mullady,¹⁵⁰ has forgotten himself again & been obliged to leave Boston—has gone to Albany). Wrote this morning to Howland, who will probably pay me a visit next week. Received a kind letter this p.m. from Father inclosing \$150,—the pledge I trust of peace; & I dare say now he will send me more in the course of the year, than if no trouble had arisen; for he is really extremely generous at heart, and the very fact of his sending much will make him

take more interest in me, & with the grace of God, assist in his conversion. For my part, I must try to show that I am grateful, & that I really love him. He inclosed a letter to him from Park, who is just moving from Parkman to Waterville, also in Maine, where he (or rather Father for him) has bought a house & farm, & where there is good prospect of his doing well. This evening began the Novena of Immac. Conception B.V. for the 4th time for F. Rector who is very poorly.

Sat. 16th

A terrible "chapter" today on some Brother, who before had that severe one.

Wed. 20th

FR. ANGELO PARESCIE—TERTIAN INSTRUCTOR

Our F. Minister, Paresce,¹⁵¹ a young Italian of 34, on whose shoulders the whole burden of the house both spiritual & temporal rests during F. Rector's illness, undertakes in addition to his other occupations, to supply for the future the want wh. we have hitherto necessarily experienced, of the Spiritual Exhortations wh. are regularly made three times a week during the Novitiate. He began this morning (at 9½) on the substance of the Religious life consisting in our giving ourselves entirely without reserve to God, the necessity of renewing the consecration daily; of daily progressing in it; and daily examining what progress we make etc., etc. Used very good English. After Exhortation & the usual Visit, then return to Ascetory, where we were broken up into circles of 6 or 8 each, (the Lay-bros. being with the Scholastic Novices, each having some one preside) whose duty is to require each to repeat as much as he can of the exhortation, himself at the end supplying what is wanting, or briefly summing up the whole. I had a band to attend to, wh. will be a useful exercise, though it is not probable I shall have one always.

Thurs. 21st

VISIT WITH BROTHER HOWLAND

Passed the whole forenoon very agreeably with Howland, who having arrived last night at the Hotel & sent me a note, came as I answered him, this morning after breakfast. We staid sometime

in my room (F. Minister having given me permission), then took a long walk till 12, when he left me to dine at Hotel & take the 1½ cars, not wishing to give them trouble of preparing dinner in my room, as F. Minister offered. Father, he said, had been *very* seriously displeased, until the receipt of my letter, which, thank God appeared to have mended the past. (He gave it to H. to read.) For his own part, he & Rob. had talked over the matter together, & had agreed to furnish me regularly with a fixed sum, if I would have it, (not as a gift, but loan till I should be able to repay it, to secure against the uncertainty & irregularity of Father's supplies. I of course felt very grateful for their kindness, but equally of course declined accepting anything, as I had no need of it. Had I been a full-blooded Jesuit, I should have known not only how to answer Howland's questions as to our occupations, but to make him feel in some degree at least, the holiness of the Catholic faith, & the beauty of a life consecrated to God; but I in fact only gave him a material account of it. Must try to do better with & be more useful to my next visitor.

Ground was covered by light fall of snow last night—first this year—now melting. Exhortation. (Sat., Nov. 23rd)

It is my turn to serve in the Refectory this week, at dinner & supper. Novices had walk this p.m. I got permission to stay at home & read over my "Summi" etc. & began to draw up some spiritual regulations I wished to make. (Mon., Nov. 25th)

FR. SAMUEL BARBER * RECTOR & NOVICE MASTER

F. Rector was lifted out of bed this morning & placed in a chair, it being precisely three months that he has lain on his back, most of the time immovable. (Thurs., Nov. 26th)

Thursday (Thanksgiving Day), F. Rector was wheeled in his chair to the window in the corridor, to look out at us at Recreation, & no doubt to bless & pray for us. Afterwards he was wheeled into the study-room of the Scholastics, & we were invited in to see him. Responsible as is the position he holds, he is but 35 or 36 years old, & when I last saw him 8 or 9 weeks ago, notwithstanding his 3 weeks of suffering, he was a hale & hearty man & fat; now he looks like a decrepit, broken down old man of 70—but with all his old cheerfulness. He talked to us ½ an hour, part joking, part preaching in his quiet way—God grant he may soon be on his feet again. (Thurs. 28th)

Exhortation. We have been continuing the Novena of the Immac. Conception; but this p.m. began the Novena for the Festival itself, with Benediction daily. Carissimus Sheerin,¹⁵² one of the Scholastics who has been sometime in a consumption, though outwardly looking well & a great walker, came to our recreation this evening as our Manuductor, not to the exclusion of Bro. Forhan completely but only then he (S.) is with us. This is one of those nice little ways the Society has to see what people are made of, to "try new brooms" etc. (Fri. 29th)

St. F. Xavier. Recreation morning & p.m. I got nearly two hours free time to write out some resolutions, etc. St. Francis for whom I have always had great devotion, has been very good to me & obtained great light for me today. (Tues. Dec. 3)

CELEBRATION * FEAST OF THE IMMACULATE CONCEPTION

Yesterday, the glorious Festival of the Immac. Conception & the Patronage Feast of the U. States, was a great day for our little Church of St. Ignatius. The Negro Sodality & large Catechism Class of both slaves & free, who are instructed there by the Novices, greatly assisted by the Philadelphian relations of Carissimi Jordan, their head, & Kelly—& have had the Church newly painted & beautifully adorned—at which work too, many of the Novices have been employed during the last fortnight or more the last two or three days, until 1 or 2 in the morning, & all being completed, they had mass there yesterday a.m. & splendid Benediction p.m., F. McGuigan officiating & preaching at both. A large concourse at Bend. both of whites & strange blacks, & I trust the bl. Virgin intends to accomplish much good there. This morning we were sent out walking, & going with my band by a road not tried before, we got in an ½ hour late, so I went to F. Minister to ask for a Culpa, my first, though I have at other times asked for them—wh. I said in the Refectory at supper. (Monday, Dec. 9th)

DEATH OF OLD PROFESSOR

P. Tomei is just dead at Fordham, after 24 hours sickness, aneurisen of the heart (?). I studied Moral Theol. 2 years under him at Rome, & he arrived at Fordham from Georgetown shortly before I left there. He was one of the solid old Professed Fathers: I shall say 3 masses for him as for one of the Province.

FR. STONESTREET

We had a fine exemplification the other day of the true poverty & obedience practiced in the Society. On the opposite side of the street is the large & beautiful Church of St. John with the College beside it (about 130 boys), both built by F. McElroy, as the Residence near was bought by him. The Church also possessed some valuable lands. Well, the Superior & Administrator of all this establishment was F. Stonestreet, who is very much beloved & looked up to in the town; & this F. Stonestreet we saw the other day quietly walk into the Refectory & take his place among the Fathers of the 3rd Probation, as totally stripped of all authority over human beings, & of the right to dispose of or use, except by permission, as the veriest beggar or slave, & as little knowing whether he will again ever put foot into the Church, as I. (Sat., Dec. 21)

FIRE

Some excitement last evening by the bells ringing for fire, & the engines collecting before the house. Some of us went on the tinned roof, (it was a bitter cold evening, blowing a gale), & found there was a wooden bar across the middle of the kitchen chimney, wh. had taken fire. It was put out by pouring some buckets of water down the chimney without having recourse to the engines. Received letter from Father asking me to keep Xmas or New Year's with them, which declined on plea of occupation. (Tues., Dec. 23)

XMAS CELEBRATION

Several of the Novices have been occupied much of the time since the Immac. Conception, in preparing a Xmas Crib at St. Ignatius, & still further adorning the Church, which really looks beautifully; & they had grand services there at Xmas, wh. are continued more or less during the Octave. At the beautiful Benediction in our new Chapel on the Eve & Day, our indefatigable F. Rector would not be contented without being wheeled into the Sacristy, to lead in singing the *Adeste Fideles* etc. And in the same way, lying out or half sitting on or in the wheeled machine he has had made, he oversaw pretty much all that was done at St. Ignatius, remaining sometimes until about midnight. (Friday, Dec. 27th)

NEW YEAR'S

Evening before last, F. Minister had us all, Novices, Scholastics & Lay brothers in the Refectory to play the Italian game of Tombola. The prizes were cakes, nuts & fruits generally, lead pencils, pious engravings, statues of the Madonna etc. A statue of the B.V. with the infant in her arms stood at the head of the table of prizes, presiding as it were; & we had very joyous yet religious time for 2½ hrs. "Deo gratias" at table, as at the late feast—the only times we have had it in the Refectory since I've been here.

During the past year I have lost more dear friends by death than I have ever lost before, & it has been an eventful year in many ways. I thank God for His innumerable blessings to me, especially for having brought me through all difficulties safe to the Novitiate. & pray Him to forgive my many sins & errors. For the coming year, life or death, health or sickness, prosperity or misfortune—all He desires, but may I have grace to persevere in my holy vocation, to be filled with its spirit & acquire the virtues I most need. For more particular things whether for myself, Parents & family, the Society, this country, the Church & the whole world, I can best write elsewhere. (Wed., Jan. 1, 1851)

Last evening, Epiphany, "Tombola" for Scholastics, & Novices in latter's study room. (Tues., Jan. 7)

DAILY ORDER OF NOVITIATE

I have as yet given no account of our ordinary daily occupations. This I will do briefly, first saying a few words of the week of 1st Probation. During this, or rather during the 3 Days' Retreat, we made out a list of all the books & effects we had brought with us, that they might be returned to us exactly should we leave the Novitiate; all being taken away, except our necessary clothing, wh. is supplied weekly & a few necessary books & other articles. Even my silver watch & pencil case were inadmissible in the Novitiate. We also wrote answers to some 20 or 30 questions, relating to our age, name, studies, occupations, parentage etc. During the first probation each had a room to himself, but on taking the habit, is transferred to the common

Dormitory for sleeping, & to the common study rooms for the day—all being under the charge of the Manuductor, Sub Man., & in their absence of the Ancient. Priests retain a private room; therefore I have one, but in all other respects, except some difference in regulation of time on account of my Mass & Office, am on a par with the others, & entirely subject to the Manuductor. My regulation of time is as follows. At 5, bell rings, immediately rise, & in a few minutes Excitator comes in, saying *Laudetur J.C.*, to which I answer "*in saecula saeculorum. Amen.*" He lights my lamp, & returns about $\frac{1}{4}$ hr. after to see that bed is covered. I dress, wash, make fire, carry down to yard, rinse & bring back pot-de chambre, make 5 minute visit to Bl. Sacrament, & 5 minutes more to run over points of Meditation, $5\frac{1}{2}$ Meditation, $6\frac{1}{2}$ Reflection for 7 minutes; then make bed, carry away dirty water, prepare for Mass..7 Mass (St. Ignatius), Thanksgiving (generally in our Chapel), wh. without fire is much less cold than St. Ig., & beside has Bl. Sacrament in there. 8 breakfast. Short Hours.—black shoes—fill & trim lamp—carry up water. 9 Kempis 5 minutes, study to memory. $9\frac{1}{2}$ Exhortation. $10\frac{1}{4}$ visit a repetition of Exhortation. $10\frac{1}{2}$ Rules, Rodriguez.¹⁵³ $10\frac{3}{4}$ Free for Spr. Duties (The Exhortation is generally only twice a week); on other days at $9\frac{1}{2}$ read aloud "Instructions" or have free time for spiritual duties or studies. 9:55 Visit—Rules Rodriguez for $\frac{1}{2}$ hour—then free for spiritual duties. 11-12 Study, Recreation. 2 Kempis for 5 minutes—put on manualia habit, & Manuductor appoints manual labor to each, e.g., split or saw or carry up wood—dig in garden, clean paths, sweep rooms—wash windows etc. $3\frac{1}{4}$ Vespers & Compline. $3\frac{1}{2}$ - $4\frac{1}{2}$ Study. The others both morning & afternoon have of the hour marked for study $\frac{1}{4}$ for study & $\frac{1}{4}$ for recitation, to Carissimus de Travers. I have no recitation, but twice a week go to him for $\frac{1}{2}$ an hour to have my Latin corrected, in writing which & reviewing my knowledge of the Grammar, I spend an hour daily, devoting the other to various things, either to Moral Theology, to our Instructions & to a no. of other things—but I have now permission to devote it chiefly to reading Cretineau—Joly's¹⁵⁴ *Historia de las Campagne de Jesus*, & taking a little time for the Greek Testament. $4\frac{1}{2}$ Rosary in common—generally in garden, 4:50 prepare Meditation 5 minutes, 5 meditate $\frac{1}{2}$ hour, Reflection 3 minutes, $5\frac{1}{2}$ Rules &

Rodriguez—6 Stations in the Chapel. $6\frac{1}{4}$ Matins—then lives of Saints for hour— $7\frac{1}{4}$ or $7\frac{1}{2}$ —according to the length of Matins & Lauds, free time for spiritual duties. The rest have $6\frac{1}{4}$ Lives of Saints, and then $\frac{1}{2}$ hour for study, then free time. $7\frac{1}{4}$ Supper, Visit, Recreation. 9 Litanies of All Saints *in common* in Chapel. $9\frac{1}{4}$ prepare Meditation— $9\frac{1}{2}$ Examen of conscience. $9\frac{3}{4}$ De Profundis, Visit, Bed. On Mondays, Weds., Fridays, after De profundis & after Visit, discipline—& next morning, unless similarly impeded, chain till after Reflection. These are ordinary occupation, somewhat varied on Thursdays, Sundays & holidays. Then, as mentioned above each takes his week to be Secretary, serve in Refectory, wash plates there, dishes in kitchen, etc. etc. On account of F. Rector's sickness, we have not yet had the 'Toni' or 'Chapter.'

Sunday, Jan. 19th, Most holy Name of Jesus

RENOVATION OF VOWS TRIDUUM

On Wednesday evening, began the Retreat of Three Days for the Renovation of Vows, wh. was done today by the Fathers, Scholastics & Lay Bros. who have taken them. *We* made it to renew the solemn consecration of ourselves to God, & to revive our interior spirit. Principal exercises were beside the usual morning meditation, a Consideration from $2\frac{1}{2}$ - $3\frac{1}{2}$ — & another Medit. from 5-6 in the Chapel with the Bl. Sacrament exposed, & concluding with Benediction. The points for meditation were read in the Chapel, after Litanies for the morning—for the evening, the $\frac{1}{4}$ before. Strict silence of course during Triduum. We also made (as many as had time for, mine not yet) general confession, since our last general one, & manifestation of conscience to F. Rector. And each during Retreat wrote down a list of his defects, external ones merely, not interior ones, or matter of confession, & these were read aloud in the Refectory by F. McGuigan at dinner on Saturday—the Lay-Bros. being in English, Fathers, Scholastics, & Novices in Latin—& this was concluded by an admirable from the Superiors on the spiritual condition of the house—mentioning in particular what defects had been noted in the various divisions of the body, & what was expected of us, & closing with the imposing a little penance on all of 7 Paters & 7 Aves before the Bl. Sacrament. On Wed. at

dinner, a letter that been read written in 1624 (?) by F. General Caraffa¹⁵⁵ to the whole Society on the subject of the Triduum, its object, mode of conducting etc. Altogether this Triduum was a most admirable thing, & has I believe renewed the right spirit in all of us—nor can I imagine anything more perfect than the multiplicity but harmonious unity of means by which the Society infuses, preserves and renovates, the true spirit of its members. We had the happiness also of embracing a new Novice to-day, who had just finished his First Probation, O'Kane, lately from Ireland. So that we are now 20, beside 11 Lay Bro. Novices, 5 of whom have taken their vows, 8 or 9 Scholastics, 6 Father in 3rd Probation & the 2 Superiors—a strong band of 'raw head bloody boned Jesuits.'

SICKNESS * LAST ENTRY

I read in the Refectory all last week, which was pretty fatiguing as I had a bad cold & cough & today F. Minister has regularly put me on the sick-list, & had the Dr. prescribe for me this morning—for indeed stomach, chest, throat & shoulder (with sort of rheumatism) are in a pretty bad state. A few days since I received a letter from Frank saying that on account of severe coughs Sarah has had, they have concluded to go to Italy, leaving New York on 8 Feb., and asking letters for Rome. I have written another to Bertinelli (including F. Rector's permission) \$100 to assist him in getting Bollandists, etc., & two shorter ones to Dr. Grant & Mr. Colyar—wh. stooping over the desk has not done my weak chest much good. God grant that this voyage to Rome may not only benefit their bodies, but secure their salvation. I hope much from the Madonna of Guadagnolo, to whom, if Bertinelli do not need them, I send the hundred dollars. (Tues., Jan. 21st)

FR. SHAW'S WILL

A.M.D.G. et B.V. M.H.
Frederick, Maryland
Feb. 16, 1851

As God may very probably withdraw me from this life shortly I wish to make a disposition of my few effects as appears best for His service.

My Brothers and Sisters being temporally amply provided for will not be surprised at my leaving them only a few personal

articles as testimonials of my affection. To my brother Frank I give the Arab coat, cap etc. now in his possession. To Sarah Russel the gold pen & pencil case (which is here) and the purse with gold rings which she gave me. To my Bro. Parkman I give my gold shirt buttons. To Robert the scimitar now in his possession. To Mary R. the silver paper cutter she gave me (that is in my trunk I believe upstairs). To my sister Anna, the silver napkin ring given me by her & Lizzie. To Howland the silver shaving brush which he gave me. To Quincy my oriental pipes, gun sword, pistols etc. To Marian my painted German pipe (as an ornament) with the Arab purses and other little articles in mother's possession. To Frank's little Effie the prettiest little coral & silver rosary that can be found in my collection, with my blessing. Finally to my Father & Mother I leave the bronze crucifix on the table in my room with the tenderest love and respect and gratitude for their unwearied kindness & liberality, my sorrow for everything by which I have offended them and my prayers for their welfare & happiness and that they and my brother and sisters may be brought to the bosom of the Catholic Church before God calls them to follow me.

N.B. The articles above mentioned are mostly in my wardrobe at home.

Continued Feb. 18th, 1851

Whatever money, books or other effects of mine may be in this house at the time of my death or may be by chance sent here for me after it, I give to F. Rector for the use of the Novitiate or Tertianship. Except the gold pen and pencil case and the silver paper cutter above mentioned and except any *odd* volumes of books, which should be sent to Boston that the set may not be broken.

The deed for four thousand dollars in the Massachusetts Life Insurance Office (now in Father Rector's possession) I give to Father Provincial to be used with any interest that has accrued on it in establishing a school or college of the Society in Boston. But should Father Provincial think it of more pressing importance to enlarge the novitiate he can apply it to that purpose. Repaying it, however, at his convenience to the Boston Mission for the purpose mentioned.

My library at home (consisting of about 1200 volumes on

theological and spiritual subjects and 5 or 600 more on lighter topics) I intended for such college or colleges and Seminary of the Society as should be established at Boston but as there is no immediate prospect of such being established I give them to Father Provincial either to be left in Boston or to be brought here for the use of the Tertianship or in fine to make such distribution of them as he judges best.

From my collection of rosaries, crosses etc., let Mrs. Martin select what she prefers for herself and some thing according to discretion for each of the servants at home. After this I wish the whole collection to be given to Fr. McElroy, also my relics and reliquaries wrapt as they are in their printed certificates, also my three albs and three surplices and whatsoever other little Church linen may be found in my wardrobe (the various rosaries etc. have all been blest by the Pope). Fr. McElroy can transfer to Fr. Eck¹⁵⁶ if he pleases any of these things.

(A list of the greater part of my theological and spiritual books will be found in a little green account book which is either here or in my bookcase at home.)

I wish all my letters, journals, and other manuscripts bother here and at home to be destroyed except the Latin manuscripts at home bound in the blue pasteboard and some other in brown paper all of which I give to Father Welch.

I leave to Sr. Ann Alexis the missal now in her chapel and should my Father be inclined to make her a present of \$500 or to (to be at her own disposal not that of the committee) for the little orphans whose welfare I have so much at heart; also some donation to the Bishop; and finally to send our \$200 to my brother Frank to be given to Canon Bertinelli to assist in building the Church of the Madonna at Guadagnolo, I shall be much gratified. But I make these merely as suggestions not wishing in the slightest degree to engage my father to do them if he has the least objection.

For my body, I prefer to be buried here where my brothers will be occasionally reminded to pray for me.

I leave the execution of these things to my Father, brothers and other persons concerned asking the blessing of God on them all.

J.C. SHAW
(per E.H. Welch)

¹ Charles Januarius Acton (1803-1847), English Cardinal. His father settled in Naples before Charles' birth, where he engaged in trade and succeeded to the title through the death of his cousin, Sir Richard Acton. Charles and an older brother received a thorough English education at Westminster school and Magdalen College, Cambridge. When he was 20 the future cardinal went to the Ecclesiastical Academy where ecclesiastical candidates for public office received a special training. There an essay of his attracted the attention of Pope Leo XII who made him chamberlain and attaché to the Paris nunciature. Pius VIII recalled him, made him vice-legat in Bologna. Under Gregory XVI he was appointed Auditor to the Apostolic Chamber followed in 1842 by his election to the Cardinalate. His legalistic and linguistic abilities, his judgment and diplomacy were well appreciated by the Papal Court. His unbounded charity and piety endeared him to all. His health, never great, began to decline and he was obliged to seek rest and recuperation at Palermo and Naples, but without avail. He died at Naples, June 23, 1947.—John H. A'Becket, "Cardinal Acton" in *Catholic Encyclopedia*, Vol. I, p. 113.

² Thomas Glover, S.J. (1783-1849)—was one of the first novices in the restored English Province which he entered Sept. 26, 1803. Higher studies were made in Palermo, Italy, where he was ordained, Jan. 11, 1807. After a stay at Stonyhurst as Professor and Prefect of Studies he was sent to Rome as agent for the English Province on matters then impending in Propaganda. Fr. General Fortis retained him as confessor at the Gesu, Rome, and in the 2nd General Congregation of the restored Society (1829), he was appointed as secretary and deputy assistant for Spain. He was universally loved and esteemed in Rome and during his residence at the Gesu compiled many manuscripts relating to the English Province. Ill health and the Revolution of 1848 forced his return to England in 1849 where he died at the age of 68.—Henry Foley, S.J., *Records of English Province*, Vol. VII, p. 304-5; Tribute in *Tablet* June 16, 1849, p. 372

³ A glorified boarding house or hotel for ecclesiastical students attending the Roman College or other establishments in Rome. It was conducted by the Jesuits of the Roman Province but is now the Bellarmine, the biennist house for Jesuits making special studies after they have completed the regular course.

⁴ Thomas Grant (1816-1870); first Bishop of Southwark, England. Born in France of Irish parents, he attended Ushaw College and the English College, Rome, where he was ordained 1841. Secretary to Cardinal Acton, he was subsequently in 1844 made Rector of the English College and agent for the English Bishops in Rome. In 1851 he was appointed to the new Diocese of Southwark. An able and admirable administrator, remarkable for the sanctity of his private life, he died of cancer while attending the Vatican Council.—Raymond Webster, "Thomas Grant" in *Cath. Encycl.*, Vol. VI, p. 726-7.

⁵ Pierce Connelly, an Episcopal minister, married in 1830 Cornelia Peacock, youngest child of a wealthy Philadelphian banker. When Pierce was attached to a church in Natchez, Tenn., a bitter attack from his col-

leagues on the Catholic faith led him to form his own judgment after reading Church history and theology. Four years after his marriage he resigned his parish and purposed to enter the Catholic Church. Cornelia did her best to stem him from his decision, but in the end Cornelia was so persuaded that she was unwilling to wait as did Pierce, to be received on a trip to Rome. She was received into the Catholic Church in the cathedral in New Orleans. The family then went to Europe. In Rome they met the Earl of Shrewsbury who was sponsor to Pierce at baptism and later for the Connellys at Confirmation. After an audience with Gregory XVI, the Connellys traveled through Italy, Switzerland, Austria and England. Losses in Pierce's fortune in America hastened the family return.

Fr. Point, the Jesuit Rector of St. Charles', Grand Coteau offered Pierce a position as Professor of English and the family lived in a little cottage on the grounds. Cornelia taught singing and piano lessons at the Sisters' of the Sacred Heart School. Meantime Pierce desired to become a priest. His consultant, Cardinal McClosky desired him to pray over the matter. In Sept. 1841, after a retreat, Mrs. Connelly made the sacrifice. Pierce went to Rome for Papal permission. Finally the wife had to go to Rome for the final conditions. After the Pope's consent, Pierce took Minor Orders, 1844. Cornelia entered the Convent of the Sacred Heart as a postulant June 18, 1845 and took a solemn vow of chastity required before Pierce's ordination. Pierce secured a position as Chaplain to the Earl of Shrewsbury at the Alton Towers estate in England. At Cardinal Wiseman's behest, Mrs. Connelly left the Sisters of the Sacred Heart to found an order for the teaching of girls and called the Society of the Child Jesus. Mrs. Connelly became the first superior, 1st Sept. 1847, when she was 37 years old. Meantime Pierce began to waver. He wanted to become Chaplain to the new society and interfered with the running of the organization. Finally he left his position as chaplain to the Earl of Shrewsbury, instituted proceedings in the Court of Arches to reclaim his wife. Verdict was in his favor but it was revoked by an appeal to the Privy Council. Pierce finally left England, taking the three children along with him. He went back to the Episcopalian Church in Florence. Mrs. Connelly persevered in religious calling and left a flourishing congregation in England and in America at the time of her death, 1879. Her son Mercier died of yellow fever in New Orleans. Her daughter Adeline returned to the Catholic Church after the death of her father, devoting the rest of her life to good deeds, dying of a disease contracted in nursing a destitute woman.—Katherine Burton, "Cornelia Peacock Connelly" *In No Strange Land* (N.Y. 1942, Longman Green & Co.) Marie Therese Bisfood, *Cornelia Connelly A Study in Fidelity*—(Newman, 1965) Sheila Kaye-Smith, *Quartet in Heaven*, Part I "Cornelia Connelly" (Harpers & Bros. 1952).

⁶ Angelo Secchi, S.J. (1818-1878)—famed astronomer, entered the Society of Jesus when he was 16, made his studies in mathematics and physics, was professor at Loreto. His ordination preceded the 1848 Revolution in Rome by a year. This led to an exile spent in Stonyhurst and George-

town University where he arrived on Nov. 19, 1848. On his return to Rome in 1850 he held forth in the Roman College until his death in 1878.—J. Pohle "Angelo Secchi" in *C.E.*, Vol. XIII, p. 669-70.

⁷ Gardiner Howland Shaw, Fr. Shaw's older brother, born June 10, 1811, d. May 1, 1867. He married Cora Lyman, daughter of Theodore Lyman II. Her grandfather, Theodore I, born in York, Maine removed to Waltham, Mass., 1793, where he built the old Lyman House with which the Lyman name was so long associated. Cora's father was the 5th Mayor of Boston (1834-5), and a General in the Mass. Militia. He founded the Lyman Reform School in Westboro. Her brother Theodore III, was a naturalist who served as Lt. Col. on Gen. G. G. Meade's staff. From 1865-1882, he was Mass. Fish Commissioner and engaged in experiments to preserve and develop food fishes. He was appointed in 1860 assistant to the Museum of Comparative Zoology at Harvard and presented it his valuable collection of textbooks.—Mary C. Crawford, *Famous Families of Massachusetts*, Vol. I, Ch. XII. "The Shaw Family" (Boston, Little Brown & Co., 1930).

⁸ Charles Perkins (1823-1886) was a nephew of Col. Thomas Handasyd Perkins, the great merchant and sea-captain, founder of the famous Perkins Institute for the Blind. Charles had much to do with the development of the Boston Museum of Fine Arts and, as a member of the Boston School Committee, with the beginning of the Normal Art School. He married Frances D. Bruenof of New York in 1855.—Crawford, *op. cit.*, Vol. I, Ch. X "The Perkins Family."

⁹ Mrs. Cleveland-Richard (?)—her husband, Captain Richard (ancestor of President Cleveland), has left us an account of the fascination and color of the sea-faring days when as a lad of 14 he entered into the counting house of Elias Hasset Derby of Salem, the Father of American Commerce in India. Crawford, *op. cit.*, Vol. II, p. 292-3.

¹⁰ Sam Elliott was a successful East India Trade merchant and a Harvard grad of 1817, mayor of Boston 1837-39, who married Mary Lyman against the substantial rivalry offered by a West Pointer named Robert E. Lee. Mary's father built a home for them at #31 Beacon St., later associated with the life of Henry Cabot Lodge. There the future President of Harvard Charles Wm. Elliott was born on Mar. 20, 1834. Henry Dexter the sculptor did a bust of Sam Elliott. Crawford, *op. cit.*, Vol. II, Ch. XL, "The Elliott Family."

¹¹ His grandfather Russell Sturgis I who married Elizabeth Perkins, was engaged in a hat and fur trade business at Merchants Row in Boston in 1789. The grandson graduated from Harvard in 1823 and subsequently lived in the Far East as a member of the firm of Russell Sturgis & Co., and then of Russell & Co. He retired in 1844 and came back to live with his children in Boston. He now married his 3rd wife, Julia Overing Boit, having outlived the other two—Lucy Lyman Paine, d. 1828, and Mary Green Hubbard, d. Manila, 1837. Finding living more expensive in the U.S., he decided to return to the East via London. He missed connection with the Eastern steamer to the latter place. Meantime he was asked to become a

9 - Mrs. Cleveland (Sally Perkins) widow of J. K.
2) Bishop Geo. Nash, Dean of N. J. Had 2 ans
Mr. Bishop of Albany, Monsignor Geo. L. Conner, Sec.

Commons & Bishop of Albany, Monsignor Geo. L. Conner, Sec. of the Bishop of Albany, Bayley, N.J. who died Aug. 7, 1887.

senior member of the Baring Bros. firm. The rest of his life was spent in London where he died in 1889—although he was interested in Boston affairs and was a generous contributor to the Boston Art Museum.—Crawford, *op. cit.*, Vol. I, Ch. XIX, "The Sturgis Family."

¹² Samuel Asperti—barder at Nobles College with Shaw, afterwards Chaplain to Mrs. Connelly's first foundation.

¹³ Mauro or Barholomo Capellari (1765-1846)—Pope Gregory XVI, 1831-46.—Leslie A. St. L. Toke, "Gregory XVI" in *C.E.*, Vol. VII.

¹⁴ Giovanni Perrone, S.J. (1794-1876)—Jesuit theologian, entered the Society of Jesus in 1815. Professor of Dogmatic Theology at the Roman College until the Rev. of 1848 forced him to retire to England. After an exile of 3 years he returned to Rome to hold the chair of dogmatic theology at the Roman College until prevented by old age.—Walter Drum, S.J. "Giovanni Perrone" in *C.E.*, Vol. XI, p. 702.

¹⁵ Carlo Passaglia, S.J. (1812-1887)—Entered S.J. in 1827 and when scarcely thirty he was teaching at the Sapienza and was Prefect of Studies at the Roman College. In 1850 he had a leading part in preparing for the definition of the Immaculate Conception. He left the Society in 1859. Then he came in contact with Pataleoni-Cavour's agent and became involved in the political movement for the unification of Italy. His book "Pro causa Italica" was put on the Index in 1861. In 1867 two Bishops tried to reconcile him with the Church but he did not retract until a few months before his death.—U. Benigni "Carlo Passaglia" in *C.E.*, Vol. XI, p. 518-19.

¹⁶ Francis Tomei, S.J. Professor of Moral Theology. He was later professor of the same subject at St. Joseph's Seminary, Fordham, N.Y.—Rt. Rev. Henry Gabriel, D.D. *Historical Sketch of St. Joseph's Seminary, Troy, N.Y.*

¹⁷ Antonio Ballerini, S.J. (1805-1881)—entered S.J. 13 Oct. 1826.—John J. Wynne, "Antonio Ballerini" in *C.E.*, Vol. XVI.

¹⁸ Giovanni Maria Mastai-Ferreti (1792-1878)—Pope Pius IX 1846-1878. During the 1848 Revolution he left the Quirinal in the carriage of the Bavarian Ambassador, disguised as a simple priest. An exile at Baeta, Naples, until 1850 when he was returned to Rome after an appeal to the nations. He proclaimed the Dogma of the Immaculate Conception of Our Lady in 1854 and summoned the Vatican Council at which he proclaimed the Dogma of Papal Infallibility. After the fall of Rome in 1870, he became virtually a prisoner in the Vatican until his death in 1878.—Bernard J. O'Reilly, *Life of Pius IX* (N.Y., P. F. Collier, 1877).

¹⁹ Francis X. Patrizi, S.J. (1797-1881)—exegete, entered the Society of Jesus 1814. Professor of Sacred Scripture and Hebrew in Roman College. During the Rev. of 1848 he and Fr. Perrone went to England. Here and at Louvain he taught Scripture to Jesuit Scholastics. When peace was restored he returned to lecture at the Roman College. The Rev. of 1870 ended his career as a teacher. He found a home in the German Hungarian College in Rome till his death. He is author of 21 biblical and ascetical works. His Latin is classical. No one better stated rules of sane interpretation and

illustrated those rules in practice.—Walter Drum "Francis X. Patrizi" in *C.E.*, Vol. XI, p. 559-60.

²⁰ John Parkman, uncle of Fr. Shaw?

²¹ Susan (Parkman) Sturgis. Her father was Samuel Parkman. Her husband was Nathaniel Sturgis who was the second son of Russell Sturgis II and Elizabeth Perkins.—Crawford, *op. cit.*, Vol. I, Ch. XIX "The Sturgis Family."

²² John Talbot (1769-1851)—Sixteenth Earl of Shrewsbury had a splendid career in the British navy from March 1784 until he retired with the rank of Admiral, Nov. 23, 1841. Made a G.C.B. on Feb. 23, 1842. Died July 9, 1851. In 1815 he married the third daughter of the ninth Lord Arundel. They had a large family. *Dictionary of National Biography*, Vol. IV, p. 324-5.

²³ The Hon. and Rev. William Joseph Hugh Clifford (1823-93) son of the seventh Lord Clifford, appointed Bishop of Clifton, England, Feb. 1857, and consecrated in person by Pius IX. His was a long episcopate, lasting 36 years.—Patrick Ryan, "William Clifford" in *C.E.*, Vol. IV, p. 58.

²⁴ John Henry Newman (1801-1890)—Cardinal Deacon of St. George in Velabro, divine, philosopher, man of letters, leader of the Tractarian movement and the most illustrious of English converts to the Church. With Pusey he was leader of the Oxford Movement. On Oct. 9, 1845 he was received into the Church by Fr. Dominic (now Blessed), Italian Passionist. Ordained in Rome, 1846. On his return in 1847 he set up the Oratory of St. Philip Neri in London. Created Cardinal 12 May 1879.—Trevor Meriol, *Newman, the Pillar of the Cloud* (Macmillan, 1962).

²⁵ Ambrose St. John (1815-75)—Oratorian. Son of Henry St. John, descended from Baron St. John Bletsoe. Educated at Westminster and Christ Church, Oxford, and had a lifetime intimacy with Newman. In 1841, a curate under Henry Wilberforce, he joined Newman at Littlemore, which he left to be received into the Church one month before Newman's conversion in Oct. 1845. A short time with Newman at Maryvale, he accompanied him to Rome where they were ordained priests. He was an excellent classical scholar, remarkable linguist of oriental and European tongues. Death was caused by overwork in translating Fessler's work on infallibility when Newman's discussion with Gladstone was pending. A man of marked individuality, Newman's tribute to him in the "Apologia" will never be forgotten.—Edwin Button "John Henry Newman" in *C.E.*, Vol. XIII, p. 354-55.

²⁶ The University of Rome which was opened during the Pontificate of Paul III (1534-49) assumed the name of Sapienza after the Jesuit Fathers Lainez and Peter Faber were secured as professors. It takes its name from the inscription over the entrance: "Initium sapientiae timor Domini"—*Autobiography* Archbishop Robert Seton, p. 151.

²⁷ John Philip Roothaan, S.J., b. Amsterdam, Holland, Nov. 3, 1785, d. Rome, May 8, 1853. Twenty-first General of the Society of Jesus (1829-53). He entered the Society at Dunagurg, Russia, June 18, 1804. His intro-

ductory and explanatory notes to the newly edited "Exercises of St. Ignatius" have rendered his name immortal in the Society of Jesus.—Robert C. North, S.J. *The General Who Rebuilt the Jesuits*—(Milwaukee, Bruce, 1944).

²⁸ Edward Holker Welch, S.J. (1822-1904)—classmate of Joseph Coolidge Shaw at Harvard, class of 1840, M.A. Harvard, 1843. He was converted while traveling Europe in 1841. Studied Law at Harvard where he had Justice Storey as one of his teachers. After his theological course at St. Sulpice, Paris, he was ordained at the Church of the Lateran, Rome, Sept. 21, 1850. Fr. General Roothaan received him into the Society in Rome and later he joined Fr. Shaw at Frederick as a novice. He was one of the incorporators and trustees of Boston College in 1863. Later he occupied the post of teacher and dean at Boston College, Georgetown and Holy Cross. Was well known as a preacher at the Immaculate Conception Church in Boston, where he made so many converts that he was known as the "Receiver-General." He and his family were generous benefactors of Boston College. One of the dormitories at Boston College and the Welch Cafeteria in Lyons Hall are named after him.—David R. Dunnigan, S.J. *A History of Boston College*; Robert Lord, *History of the Archdiocese of Boston*, Vol. II, 357; III, 373; J. Fairfax McLaughlin *Reminiscences of 50 Years at Georgetown*.

²⁹ Sam Parkman?

³⁰ Frederick Apthorp Paley, classical scholar (1815-88). In 1846, a well-known sympathizer with the Oxford Movement, he was expelled from Cambridge on suspicion of having influenced pupils to become Catholics. The next 14 years he was private tutor to several Catholic families, Talbot, Throcknotten, Kenelm Digby. In 1860 the tests were relaxed and he lived again at Cambridge until 1874. Wrote more than 50 volumes of Greek classical subjects.—J. S. Phillimore, "Frederick Apthorp Paley" in *C.E.*, Vol. XI, p. 423.

³¹ Augustus Welby Northmore Pugin (1812-1852)—architect and archaeologist, only son of a French Protestant family that fled from France and settled in London about 1798. Studied at his father's school and accompanied a party to Normandy 1825 to study Gothic Architecture. He inherited from his father surprising delicacy and dexterity in drawing and from his mother (Catherine Welby), some of the force of character and piety so distinctive of his after years. Study of ancient ecclesiastical architecture was the chief cause of his conversion to the Catholic faith in 1834. In 1837 he began his association with St. Mary's College, Uscott, where he completed the chapel. He was appointed Professor of Eccl. Antiquities 1838-44. Pius IX bestowed on him in 1847 a gold medal of appreciation.—Michael Trappes Lomax, *Pugin a Medieval Victorian* (London, Sheed & Ward, 1952).

³² John Bernard Fitzpatrick (1812-1866)—born in Boston of Irish parents. Attended Sulpician seminaries in Montreal and Paris where he was ordained on June 13, 1840. Made Coadjutor to Bishop Fenwick in 1844 and suc-

ceeded him in 1846.—Lord, Sexton & Harrington—*op. cit.*, Vol. II, Ch. II “Diocese Under John B. Fitzpatrick.”

³³ Fr. James Ryder, S.J. (1800-60), born in Dublin of a Protestant father and a Catholic mother. After the death of his father he was brought to the United States—educated in Georgetown College. Entering the Novitiate at the age of 15, in 1820 he was sent to Rome to complete his studies. In 1825 he was appointed teacher of Theology and Sacred Scripture in the U. of Spoleto where he became a warm friend of Spoleto’s Archbishop Giovanni Ferretti—later Pius IX. On his return to Georgetown in 1829, he taught philosophy and theology, became vice-president and president of Georgetown for two terms and provincial for one. From 1845-48 he was president of Holy Cross College. A man of strong personality, rich in culture, of such eloquence that he was hailed as “the pride of the Maryland Province”—Walter J. Meagher, S.J. & William Grattan, *The Crusaders First Century and Two Decades More, History of the College of the Holy Cross, 1843-1963*; John M. Daley, S.J. *Georgetown University; Origin and Early Years*; J. F. McLaughlin, *op. cit.*

³⁴ Francis George Shaw—oldest brother of Fr. Shaw—b. October 23, 1809, married Sarah Blake Sturgis. Their oldest daughter Josephine married Col. Charles Russell Lowell, Jr., who died in action during the Civil War. His widow devoted the remaining 40 years of her life to social work and civil service reform. She was a voluminous writer. Another daughter Ann, married a well-known writer, George William Curtis.

A son, Robert Gould Shaw is commemorated with a monument on Boston Common, Beacon Street side facing State House. He organized a colored regiment, and as Col. Robert Shaw, was killed leading them in an attack on Ft. Wagner, So. Carolina, July 18, 1863.—M. C. Crawford, *op. cit.*, Vol. I, Ch. XII, “The Shaw Family.”

³⁵ Sharon Springs is a town of 364 inhabitants in N. part of Schoharie County, N.Y.

³⁶ Samuel Parkman Shaw—Fr. Shaw’s older brother, b. 1813, d. Dec. 7, 1869. He married Hannah Buck. Their son, Robert Gould Shaw married Isabelle P. Hunnewell. They had 4 sons: Hollis Hunnewell Shaw, Robert Gould Shaw, Jr., Theodore Lyman Shaw, Arthur Hunnewell Shaw, and 2 daughters: Susan Wells Shaw and Mabel Shaw Walker. The Jesuit College site at Weston, Mass., was purchased from Mabel Shaw Walker. Miss Pauline Sampson, Assistant to the Dean of Boston College School of Nursing is a great grand-niece of Fr. Joseph C. Shaw through the marriage of her great-aunt, Anna Driscoll to Hollis Hunnewell Shaw.

³⁷ Parkham is in Piscataquis County, Maine.

³⁸ Stuben is just outside Gouldsboro, Maine.

³⁹ Mrs. Hannah Nicholas Shaw, grandmother of Fr. Shaw and widow of Francis Shaw married for her second husband, Jacob Townsley, who lived at Steuben, Maine. Jacob was Fr. Joseph’s godfather.

⁴⁰ Fr. John O’Donnell spent 35 years of fruitful ministry, until his death in 1882, most of it in the N. part of the Boston Diocese and after

1855 in the newly founded diocese of Portland, Maine. Portland, Me., and Nashua, N.H., claimed him as pastor. Bishop Bacon made him Vicar General of the Diocese of Maine in 1863.—William L. Lucey, S.J.—*The Catholic Church in Maine*, pages 129, 134, 144, 152, 153, 157, 175, 207, 209-10, 219-20.

⁴¹ Fr. John McElroy, S.J. "the human agent chiefly instrumental in the founding of Boston's Jesuit College" (Fr. Garragan, S.J. "Origins of Boston College, 1842-1869" in *Thought* Dec. 1942)—b. near Enniskillen, Co. Fermanagh, Province of Ulster, N. Ire., May 14, 1772. He arrived at Baltimore (1803) and worked at Georgetown College as a bookkeeper and buyer until he entered as a lay-brother novice, Oct. 10, 1806 with 7 other scholastic novices one of whom was the future Bishop of Boston, Benedict J. Fenwick. At the request of Father Provincial he commended studies in 1815, culminating in his priesthood in 1817. Thus he began his long career as Jesuit Priest at Georgetown, Trinity Parish, Frederick, Md., St. Mary's Boston and at the Immaculate Conception, Boston. He was Bishop Purcell's theologian at the 4th Provincial Council of Baltimore, Chaplain in the Mexican War and noted for his retreats to priests throughout the U.S.—David J. Dunnigan, *op. cit.*, Lord Sexton, Harrington, *op. cit.*, Vol. II.

⁴² Elizabeth Williard Shaw, younger sister of Fr. Shaw, b. Feb. 3, 1823, d. Feb. 14, 1850. She married Daniel Augustus Oliver who died at sea, 1850.

⁴³ Sarah Parkman Shaw Russell, older sister of Fr. Shaw, b. Oct. 23, 1809, d. Aug. 6, 1866. She married George Robert Russell.

⁴⁴ Jaime Luciano Balmez, b. Vish, Spain, Aug. 23, 1810, d. there July 9, 1848. Spanish theologian and apologist whose most famous book is *Protestantism Compared with Catholicism in Relation to the Civilization of Europe*.—E. P. Siegfried, "Jaime Balmez," in *C.E.*, Vol. II, p. 224-26.

⁴⁵ John Williams, Bishop of Boston 1866-1907. He became the first Archbishop in 1875.—Lord, Harrington, Sexton, *op. cit.*, Vol. 3.

⁴⁶ John Hughes (1797-1864)—First Archbishop of New York. His father emigrated from Annaloughan Co., Tyrone, Ire., in 1816 to Penn. John followed him a year later. After his ordination in 1825 he was assigned to the Philadelphia area. Appointed coadjutor to Bishop Dubois of N.Y. in 1838, he became Bishop in 1842 and first Archbishop in 1850. He had a statesmanlike grasp on the genius of the American Republic. He was a strong supporter of the American College in Rome.—Thomas G. Taaffe, *A History of St. John's College, Fordham* (New York, 1903) Rev. Henry Brann—*Archbishop John Hughes* (1892).

⁴⁷ Samuel Eccleston (1801-51), fifth Archbishop of Baltimore. A native of Md., a convert and a Sulpician, he succeeded to the Baltimore See when he was 33 years of age. He established the Visitation Convent at Frederick in 1846.—Francis Gigot, "Samuel Eccleston" in *C.E.*, Vol. V, p. 269.

⁴⁸ St. Mary's Seminary, Baltimore, Md. On July 18, 1791, the Seminary opened with the Very Rev. Francis Charles Nagot, S.J., as Founder and first Superior. They opened a St. Mary's College, 1803 which was closed when

Loyola College opened up in 1852.—Fr. Viger, S.S., 1791-1891, *Memorial Volume of the Centenary of St. Mary's Seminary of St. Sulpice*.

⁴⁹ Louis Duluol, S.S., Teacher, Superior of St. Mary's, advisor to the Provincial Councils 1829-49. He had to return to St. Sulpice, Paris, because of ill health. He taught there until his death. Viger, *op. cit.*

⁵⁰ Established in 1840.

⁵¹ Julia Metcalf was the daughter of Judge Theron Metcalf of the Mass. Supreme Judicial Court. She was the first to become a Catholic in a family which was to give the Church some notable recruits, a Rome ward movement which the Judge encouraged but didn't join. Julia was received into the Church by Bishop Fitzpatrick, Feb. 11, 1846, the same day with Ruth Charlotte Dana, daughter of Richard Dana II, poet, sister of Richard Dana III, lawyer, author of *Three Years Before the Mast*. The Judge's wife also became a convert. Judge Metcalf advised his two grandsons to join the Church. One, Theodore Metcalf later became a priest, one of the foremost members of the clergy in the Archdiocese of Boston. Theodore as a seminarian at the N.A. College in Rome was appointed Papal stenographer by Pius IX for the Vatican council. Later he became Secretary to Arch. Williams, was pastor of Star of the Sea in Marblehead and Gate of Heaven, S. Boston. Ill-health forced him to resign in 1890. He died July 20, 1920. Lord, Harrington, Sexton, *op. cit.*, Vol. II, p. 724, Vol. III, Ch. XII, Sec. 2; McNamara, *History of the North American College*, p. 719; D.A.B., Vol. XII "Theron Metcalf."

⁵² Joshua Reed Giddings (1795-1864), eminent American legislator, prominent as a "constitutional abolitionist" in the anti-slavery struggle. Born Troja Pt. (now Athens), Penn. His early life was spent in Canandaiga, N.Y. until his parents removed to Ashtabula, Ohio. He served in the War of 1812, taught school, studied law and practiced at Jefferson. In 1828 he was in the Ohio State Legislature—by 1829 in Congress advocating the abolition of slavery in D.C. and National Territories. Until 1848 he was a member of the Whig Party. In 1861 he was appointed consultant for the Br. N.A. Provinces with headquarters in Montreal. Julian "Life of Joshua R. Giddings" in *International Encyclopedia*, Vol. IX, 746-7.

⁵³ Charles Carroll of Carrollton (1737-1832) had a daughter who married Robert Doodloe Harper, the distinguished statement from South Carolina.—J. E. Haggerty, "Charles Carroll," in *C.E.*, Vol. III, p. 379-381; Jos. Gurn, *Charles Carroll of Carrollton* (N.Y., P. J. Kennedy & Sons, 1932).

⁵⁴ Sr. Ann Alexius (Shorb) was one of three Sisters of Charity who arrived in Boston from the Emmitsburg, Md., Mother house on May 2, 1832. Bishop Fenwick leased a house for them in Hamilton St., off Ft. Hill where they conducted a school for girls. A few orphan girls were placed in their care. In 1841 the Bishop bought a more capatius house for the Sisters at the corner of High and Pearl Sts. In 1843 St. Vincent's Orphan Asylum was incorporated by act of the General Court. Two years later a new house was acquired on Purchase St. The high degree of success which they had attained in the care of orphans was due in large measure to the exceptional

executive ability and the winning, gracious personality of Sr. Ann Alexius for over 40 years at the head of the institution and who was to leave one of the most splendid names in the history of American charity.—Lord, Harrington, Sexton, *op. cit.*, Vol. II, 330-31; 383, 651-52; Vol. III, 359.

⁵⁵ Established at Emmitsburg by Fr. Dubois, 1809.

⁵⁶ Alexius Joseph Elder, b. Emmitsburg 1791, joined the Sulpicians in 1822. He rendered great service as prefect and keeper of the books. Lived to celebrate his golden jubilee of priesthood and died in 1871.—Viger, *op. cit.*, p. 22.

⁵⁷ John McCaffrey, President of Mt. St. Mary's College & Seminary, Emmitsburg, Md., b. Emmitsburg, Sept. 6, 1806, d. Sept. 26, 1881. He was ordained at Emmitsburg by Arch. Eccleston in 1831. Teacher in Prep. School, prefect of Discipline, Prof. of Moral Theology in the Seminary, V. Rector, President 1838 till his resignation in 1872—of him might be said "I am the College." From 1840-1860 there were no vacancies without his name suggested, but he constantly refused high honors. He is the link between John Carroll and later times, but unfortunately he published little. His name is perpetuated in McCaffrey Hall erected in 1853.—*D.A.B.*, Vol. XI, 559-60.

⁵⁸ In 1810 Mrs. Seton established Academy of St. Joseph and Mother House of Sisters of Charity. She was the first Superior, died 1821, beatified 1963.—Jos. J. Dervin, *Mrs. Seton, Foundress American Sisters of Charity* (N.Y. Farrar, Straus & Caddahy, 1962).

⁵⁹ Mary Gardiner Greene (Sr. Mary Ignatius). Her father, Nathaniel Greene, Postmaster of Boston, was throughout the Fenwick era a prominent political leader, editor and author. After her conversion in 1842, Mary joined the Sisters of Charity at Emmitsburg, Md., and died in Panama in 1852 while on her way with a group of nuns to found a house of the congregation in California.—Lord, Harrington, Sexton, *op. cit.*, Vol. II, p. 258.

⁶⁰ Fr. Thomas Lilly, S.J., brought the Sisters of the Visitation to the Frederick Convent. He had a brother Samuel, also a Jesuit, who died prematurely, Nov. 25, 1854. Sam left an interesting Diary (in G.U. Archives), recording his experience as a Jesuit Scholastic teacher at Holy Cross, 1845-49.

⁶¹ Joseph M. Finotti, b. Ferrara, Italy, 21 Sept. 1817, d. Central City, Colorado, Jan. 10, 1879. Became a Jesuit in Rome 1833. In 1845 he was one of 7 recruits Fr. James Ryder brought back from Europe to work in the Md. Province. After his ordination at G.U., he worked in the Md. Missions. In 1852 he left the Society of Jesus. Later he was Literary editor of the "Pilot." His last years were spent in the West where he was pastor of Central City at the time of his death. Author of many works, his best known in *Bibliographa Catholica Americana*, intended to be a catalog of all Catholic books in the U.S., with notices of authors and epitome of contents. One part published in 1872 covers down to 1820. 2nd Vol.—74 publications down to 1821.—Edward P. Spillane, "Joseph Finotti," in *C.E.*, Vol. VI, 77-78.

⁶² Frances Pierce (Sr. M. Teresa) one of the Founders and lifetime members of the Visitation Nuns at Frederick, Md., died there Oct. 15, 1881. Her sister Julia (Sr. Eulalia) was first to become a Catholic, Sept. 19, 1842. On the day when she was received into the Church, aching to share her joy with someone, but scarcely knowing a single Catholic, she hunted up a good old Irish washer woman and, throwing her arms around her, danced about crying, "We are Catholics." Her example won her sister Frances and her cousin Georgiana, all three joining the Visitation Nuns in Georgetown. Julia spent most of her useful life at the convent of Wheeling, Va., where she died May 5, 1891. Georgiana (Sr. M. Michael) was sent to Philadelphia in 1846 and was there until its closing in 1851.—Lord, H. & S., *op. cit.*, Vol. II, p. 338-9.

⁶³ Georgetown University is the oldest Catholic College & University in the U.S. Established in 1789, with Arch. Carroll for its Founder, it was taken over by the Jesuits in 1805. J. Daley, Vol. I, *Origin and Early Years*; Vol. II, *The Middle Years*, J. Daley and Joseph Durkin, S.J.

⁶⁴ Fr. Thomas F. Mulledy, S.J., b. 1794—d. 1859. Native of W. Virginia, he entered the Society of Jesus in 1815, 2 years after entering G.U. He was one of the 6 scholastics sent abroad in 1820 for studies. On his return he filled the offices of Provincial of the Md. Province, Pres. of G.U. and first President of Holy Cross College.—Meagher & Grattan, *op. cit.*; J. Daley, *op. cit.*

⁶⁵ Anthony Ciampi, S.J. (1816-1893) b. in Rome, emigrated to the U.S. out of missionary zeal. One of the 7 volunteers Fr. Ryder secured in Italy. Finished theological studies and was ordained at G.U. Fr. Minister at various houses and missionary in many residences, he was at the age of 35 appointed Pres. of Holy Cross, which he would head three times (1851-54; 1857-61; 1869-73) the longest leadership in the history of the College. His first term was marked by the almost fatal fire of 1852. Meagher & Grattan, *op. cit.*; Daley, *op. cit.*; Michael Earls, S.J. *Manuscripts and Memories*.

⁶⁶ Basel Pacciarini, S.J. Later companion of Fr. John Bapst, S.J. and in other stations in Maine.—W. Lucey, *op. cit.*

⁶⁷ Ignatius Brocard, S.J. Provincial of the Md. Province, died in office, 1852.

⁶⁸ John Gorham Palfrey (1796-1881) had a curious career of minister, professor, politician, postmaster, lecturer, historian, editorial writer. Ordained a Unitarian minister in 1818—Drexter Prof. Sac. Lit. Harvard, 1831-39; 1817-59 contributor to N.A. Review; 1847-48 member of Congress; 1861 P.M. of Boston. A Whig and Abolitionist. Married Mary Ann, daughter of Sam Hammond of Boston. Had 6 children, one of whom, Sarah Hammond Palfrey, was a woman of varied intellectual attainments, prominent in the social and philosophical movements of the day.—D.A.B., Vol. XIV, p. 169-70; Frank Otto Gattell, *John G. Palfrey & the N.E. Conscience* (Cambridge, Harvard U. Press, 1963).

⁶⁹ Edward J. Sourin was pastor of St. John's School and Church in Philadelphia in Sept. 5, 1855, when Fr. Provincial Stonestreet accepted the

Church and School for the Province. To this site, St. Joseph's College was removed. "The blonde little priest, mild, meek and gentle" entered the Society of Jesus in the Frederick Novitiate, Nov. 1855.—F. Talbot, *op. cit.*, p. 53, 54, 64.

⁷⁰ John Early, S.J. (1814-1873)—b. Maguire's Bridge, Co. Fermanagh, Ire. Attended Armagh Academy and in 1833 came to the U.S. where he entered Mt. St. Mary's College, Emmittsburg, Md. In 1834 he entered the Jesuit Novitiate in Frederick, studied and taught at Georgetown where he was ordained in 1845. Except for his first three years, his career for the rest of his life was a succession of presidencies—H.C. 1848-51; Loyola (Baltimore) 1852-58; G.U. 1870-73 where he died in office in the 59th year of his life.—Meagher & Grattan, *op. cit.*; J. Fairfax McLaughlin, *op. cit.*

⁷¹ Formerly a Unitarian Church on Purchase St. just to W. of Pearl St. Bishop Fenwick purchased this through the philanthropist Andrew Carney. The new Church was opened, Sunday, May 14, 1848.—Lord, Harrington & Sexton, *op. cit.*, Vol. II, 467-8.

⁷² St. Peter's Church on Observatory Hill, near the Harvard Observatory. July 12, 1848 the cornerstone was laid. First pastor was Fr. Manasses F. Daugherty.—Lord, H. & S., *op. cit.*, Vol. II, 513-14.

⁷³ Dr. William and Dr. Robert Wesselhoeft were born in Chamitz Saxony where their father had a printing and publishing house. They moved to Jena when Robert was still an infant. Young Robert started his professional career in the field of law, but having become involved in a series of political misadventures he left Germany for America in Aug. 1840, here joining forces with his brother William, who, though of a revolutionary turn of mind had already graduated in medicine when he sailed for N.Y. late in 1824. By the time of Robert's arrival, Dr. Wm. was well advanced in the principles of homeopathy and had founded at Northampton the 1st homeopathic society in the country. Robert now followed in his brother's footsteps and became an M.D. with degrees from U. of Penn., and later from the U. of Basel. Setting up a practice with his brother at Cambridge, Mass., he carried on extensive experiments in hydro-therapeutics treatment and ultimately, through a patient from Brattleboro, Vt., who had benefitted by this treatment, was persuaded to inaugurate at Brattleboro the Wesselhoeft Water Cure which for many years flourished there. After Dr. William's death in 1852, the establishment was carried on for some years by his widow with the cooperation of her son Conrad. When the cure was given up, Dr. Conrad with his brother Dr. Walter became highly successful physicians in Boston.—Crawford, *op. cit.*, Vol. I, footnote, p. 108.

⁷⁴ Quincy Adams Shaw, Fr. Shaw's youngest brother who lived the longest of the family, b. Feb. 8, 1825, d. June 12, 1908. He married Pauline Agassiz, daughter of Alexander Agassiz the distinguished Swiss naturalist and geologist at Harvard, and sister of his son Louis, who succeeded to the father's post in Harvard. Pauline survived her husband almost a decade, dying Feb. 10, 1917. Quincy and his brother-in-law developed the Calumet

and Hecla copper mines in Wisconsin, Lake Superior area, the proceeds of which enabled them to support the Agassiz memorial at Harvard.—Crawford, *op. cit.*, Vol. I, Chs. XI and XII.

⁷⁵ Marian Shaw, Fr. Shaw's youngest sister, b. Dec. 21, 1828, d. Mar. 9, 1855. She married Frederick Richard Sears. Frederick's ancestors from Yarmouth, Cape Cod, came to Boston and developed Searsport, Me.—Crawford, *op. cit.*, Vol. II, Ch. XLVII, "Sears Family."

⁷⁶ Anna Blake Shaw, Fr. Shaw's older sister, b. Aug. 16, 1817, d. May 30, 1878. Married William B. Greene, cf. Note 59.

⁷⁷ Rev. Samuel Roffey Maitland (1792-1866)—Ordained an Anglican minister 1823. Published 1844, *Dark Ages*.—D.N.B., Vol. XII, p. 815-8.

⁷⁸ St. Francis de Sales, Bishop of Geneva, b. 1567, d. 1622. Doctor of the Church, Patron of Catholic Writers, famed for his priestly activity, literary work and establishment of a new Religious Order (Visitation) with the assistance of St. Jane Frances de Chantel. His most famous work, *Introduction to a Devout Life*, was written for Christian living in the world. Katherin Bregy, *Story of St. Francis de Sales, Patron of Catholic Writers* (Milwaukee, Bruce, 1957).

⁷⁹ Fr. John B. Daly, O.F.M., when received into Boston Diocese in 1837 took over the charge of S. Vt. and Claremont. He was somewhat eccentric, impetuous and blunt, but withal a lovable character and a magnificent missionary priest. His boast was that he never slept more than one night under the same roof. His missionary tours extended not only to S. Vt., but to N. Adams and Pittsfield on the side, and through much of Western N.H. on the other. He attended 27 stations scattered through 3 states, Vt. N.H., and Mass. Fr. Shaw was the first to offer up Mass in Brattleboro.—Lord, H. & S., *op. cit.*, Vol. II, 148-275.

⁸⁰ The National Assembly of France gave Gen. Cavaignac dictatorial powers in June 1848 after the flareup in the terrible June Days (June 24-26) following the abolition of the so-called "national workshops." The General polled 1½ million votes for the Presidency of the 2nd Republic, but was defeated by the nephew of Emperor Napoleon, Louis Napoleon Bonaparte who got 5½ million ballots.

⁸¹ Alphonse de Lamartine (1790-1869)—Catholic liberal poet, active in the 2nd Republic.—George Bertih, "Alphonse de Lamartine" in *C.E.*, Vol. VIII, p. 754-55.

⁸² Jean Jacques Olier (1608-1657), founded the Society of St. Sulpice and the Seminary in Paris.—A. Fournet, "Saint Sulpice" in *C.E.*, Vol. XIII, p. 378.

⁸³ Fordham University was started in 1839 at St. John's College, Rose Hill, Fordham, N.Y. by Bishop John H. Hughes. The Diocesan clergy ran it as a liberal arts school until its purchase by the Jesuits in 1846. The charter was amended and its corporate name changed to Fordham University in 1907. St. Joseph's Seminary for the N.Y. Diocese was conducted by the Jesuits at Fordham until its transference to Troy, N.Y. "Fordham

University"—*Colliers Encyclopedia*, Vol. VIII, p. 247: Thomas G. Taaffe, *op. cit.*

⁸⁴ Augustine Thebaud, S.J. (1807-1885)—His father and mother were married by a non-juring priest in the reign of terror. Ordained for the Diocese of Nantes he worked three years as a diocesan priest, but in 1835 he entered the Society of Jesus in Italy. With a group of French Jesuits he landed in the U.S. Dec. 1838. They selected St. Mary's College, Ky., for the scene of their labors. Fr. Thebaud became Rector in 1846. The group left for St. John's College, Fordham where Fr. Thebaud became the first Jesuit President, 1846-51, again in 1860-63 and 1873-74. He published a series of books on religious and historical subjects and contributed to many publications.—*Three Quarters of a Century* (1807-1882), Vols, I, II, III, U.S. Catholic Historical Society. Monograph Series V—Augustine J. Thebaud, S.J., edited by Charles Herbermann. LL.D.

⁸⁵ Fr. Isidore Drubrese, S.J., Professor of Moral Theology and Sacred Scriptures, who presided for many years over the conferences of the clergy of the N.Y. Diocese.—Bishop Henry Gabriels, *Sketch of St. Joseph Seminary*, p. 28.

⁸⁶ Fr. Charles Maldonato, S.J., a Spaniard by birth whose reputation as a dogmatist extended far and wide in Spain, Mexico, Italy and the U.S. He taught at the Seminary in Salamanca, occupying the same chair of theology once held by the great master Suarez who was his model. Twice expelled from Spain, he taught in Rome, Fordham and Woodstock College, Woodstock, Md., where a mysterious attack of cholera took him away in July 24, 1872.—Fr. Patrick Dooley, S.J., *Makers of Woodstock*; Gabriels, *op. cit.*

⁸⁷ Fr. J. Blaettner, S.J., was from 1850-55 President of St. John's College and St. Joseph's Seminary. A tall man, bowed and wearing portentous spectacles, he was dignified and learned. A secular priest for 15 years before joining the Society of Jesus, he had also been a Canon of the Strasburg Cathedral and professor of moral theology in the Seminary. A modest man, he was highly esteemed by the students.—Gabriels, *op. cit.*, p. 27-28.

⁸⁸ Fr. John Ryan, S.J., Superior in 1849.

⁸⁹ Three Sisters of Charity from Mother Seton's group arrived in N.Y. in 1817. In 1830 they took charge of St. Peter's School, opened two academies and an orphan asylum and school at St. Patrick's Church. In 1846 they became an independent diocesan group, 35 E. Broadway. In 1847 they moved to 5th Ave. and 105th St. and opened an Academy for girls and Mother House Mount Saint Vincent. 10 years later the City took over the property for Central Park and the Community moved to the banks of the Hudson just below Yonkers where the College of Mt. St. Vincent and headquarters of the community now are.—Jos. F. Mooney, "The New York Archdiocese" in *C.E.*, Vol. XI, p. 26.

⁹⁰ In 1841 a Community of Religious of the Sacred Heart was sent to the N.Y. diocese by Mother Barat and established their first school at Houston and Mulberry Sts. A year later they moved to Astoria, Long

Island and in 1846 to Manhattanville. Jos. J. Mooney, "N.Y. Archdiocese" in *C.E.*, Vol. XI, p. 26-7.

⁹¹ Fr. Edward Putnam of Whitehall, Maine, cared also for the Catholics of Damariscotta, Augusta & Gardener. A convert with a talent for painting that could seldom be exercised, he was devoted to his parishioners and was in turn loved and respected. He bequeathed to the Catholics many interesting memories, one of which was his dislike for collections and another the way sole pet, a small grey donkey, followed him about as a dog. Fr. Putnam's great desire was an academy for his parish, taught by the Sisters, and an orphanage for the unfortunate ones of the district and in this project he was encouraged by words and gifts by Winifred Kavanagh, sister of Ed Kavanagh. But he died in 1863 with his dream unrealized.—W. Lucey, *op. cit.*, 144, 153.

⁹² Rev. Jeremiah O'Callaghan, eccentric but genuinely holy priest, b. County Kerry about 1780. Ordained for the diocese of Cloyne in 1805. Extreme views into which he had fallen in regard to the sinfulness, not only of usury, but of taking interest on money, and of the banking system in general, had brought him into serious difficulties with his Bishop (1819), and for 11 years the good Fr. O'C. had wandered round the earth, twice visiting Rome to appeal to the Holy See, taking a sone of his friend, the celebrated William Cobbett in London; and searching Ireland, England and Canada and the United States for a Bishop willing to employ him. At last he met Dr. Fenwick. The latter, recognizing that, placed in some rural region where bankers and their wickedness were all but unknown, this able theorist might do little harm and very much good, was wise enough to accept him, thus winning for New England one of the most effective priests of the next 30 years. The early life of Fr. O'C. is fully set forth in his own book, *Usury, Funds and Banking* (Burlington, Vt., 1834).—Lord, H. & S., *op. cit.*, Vol. II—passim.

⁹³ Captain Nathaniel Tucker, brother-in-law of Fr. Hoyt, His wife was Maria Deming Tucker, sister of Fr. Hoyt, all brought into the Church by Wm. Hoyt. Capt. Tucker became a great friend and frequently was host or traveling companion of Bishop Fitzpatrick.

⁹⁴ William Hoyt, b. Sandwich, N.H., Jan. 8, 1813, d. Dec. 8, 1883, at St. Ann's Church, N.Y. Most outstanding recruit that the Oxford movement brought into the Church in New England. His father, Gen. Daniel Hoyt, was a wealthy and prominent man in his community. William, a Dartmouth grad of 1831, went to the theological seminary, Andover, Mass., with the idea of becoming a Congregationalist minister. In Nov. 1832, however he applied for acceptance as a postulant for Holy Orders in the Episcopalian Church. Kept waiting a year, he was accepted into the General Theological Seminary, N.Y., where he was ordained by Bishop Griswold 2 years later. In 1836, he served Claremont, N.H. In the Spring of 1837 he transfered to Vt., prefering the "High" tone of Episcopalian circles there to the Evangelical atmosphere of the Eastern Diocese. He served Middlebury, then St. Luke's, St. Albans for 8 years. In 1838 he married Anne Deming

who bore him eleven children. From these pleasant moorings he was to be swept by the tide of Tractarianism. He followed the writings of Newman and Pusey avidly. From 1843 onward he had closer contact with prominent Catholics to discuss problems either personally or by letter. In 1845 the crucial phase of the inner struggle had set in. Dec. 30, 1845, he resigned his parish, went to Montreal and on July 24, 1846 he was received into the Church by Fr. Richards sometime Methodist minister who had gone thither to convert the Sulpicians to Protestantism, and instead became a Catholic. After his return to Vermont, a few days later William Hoyt was back to Canada bringing his entire family. On Aug. 1, his beloved wife, who even earlier than he, had decided to become a Catholic, was received into the Church at Chambly by Fr. Mignault and then all the Hoyt children, of whom five daughters later became nuns. For the next twenty years this one time Protestant minister served the Church as a well nigh perfect example of what a Catholic layman should be. The Catholics of St. Albans at the time of his conversion had no resident pastor. He gathered them into his own house for prayers and instruction. Through his efforts a pastor was obtained from Bishop Fitzpatrick. Hoyt was the inspiration for the building of the Immaculate Conception Church and became the new pastor's, Fr. Hamilton's, able 1st lieutenant. He supported himself down to 1859 practising law at St. Albans. Then he removed to Burlington where for some years edited the "Sentinel." After 1868 he resided in N.Y. as merchant and cashier for the Southern RR. When death came to his wife, his faithful companion for 30 years, his sole thought was to give his remaining years to the priesthood. Aged 63, he entered Seton Hall Seminary and on May 26, 1877 was ordained by Bishop Corrigan. For 6 years he labored as assistant in several N.Y. churches and crowned his life with a beautiful death. On the feast of the Immaculate Conception, after singing high mass at St. Ann's Church, he was stricken with a stroke of apoplexy and died three days later. His funeral offered the rare spectacle of a Catholic priest surrounded by his children and grandchildren. Bishop Goesbriand counted more than 50 persons who owed their conversion or their training in the Catholic faith to William Henry Hoyt.—Lord, H. & S., *op. cit.*, Vol. II, p. 734-43.

⁹⁵ Fr. George A. Hamilton, 1st pastor of St. Francis de Sales Church, Charlestown, 1st Diocesan consultor, pastor of the Cathedral and Gate of Heaven Churches, a learned, wise and devoted priest, and for the rest, a genial Kentucky gentleman, cousin of Spalding of Baltimore, d. July 31, 1874.—Lord, *op. cit.*, Vol. II.

⁹⁶ Bishop John McClosky, b. Brooklyn, N.Y. 1810. First Pres. St. John's College, Fordham. First Bishop of Albany, first American Cardinal, Graduate of Mt. St. Mary's, Emmitsburg, he was ordained 1834. Pres. St. John's, 1941-43; Coadjutor to Bishop Hughes, N.Y. 1844, first Bishop of Albany, 1847. There seventeen years. Built St. Mary's Cathedral. In 1864 he succeeded Bishop Hughes, 1875 was announced Cardinal. In 1880, because of failing health, Bishop Corrigan of Newark, N.J. was announced as his Coadjutor and succeeded him in 1884.—Taaffe, *op. cit.*, p. 52.

⁹⁷ Only the devoted Abbé Pierre Mignault, Curé of Chambly in the present Province of Quebec, continued to serve his scattered countrymen throughout the state (Vt.) by those frequent visits which began in 1818, and which he kept up until 1853, as Bishop Fitzpatrick wrote, "always at his own expense and without remuneration, except the pleasure of doing good."—Lord, *op. cit.*, Vol., p. 104-5.

⁹⁸ Bishop Bourget was named coadjutor to Bishop of Montreal 1837. Succeeded in 1840, resigned 1876, d. 1885. His memory is preserved in a beautiful monument in Montreal.—Elie J. Auclair, "Archdiocese of Montreal" in *C.E.*, Vol. X, p. 547-50.

⁹⁹ Order of Sisters of Charity of Hospice General of Montreal, called Grey Nuns because of attire. Founded 1738 by Bl. Marie Marguerite Dufast de Lajemmerais (Madame d'Youville) and Rev. Louis M. Normand du Faradon, Superior of the Seminary of St. Sulpice de ville Marie (now Montreal). Montreal has fifteen charitable institutions under the care of the Grey Nuns. Sr. M. E. Ward, "Grey Nuns" in *C.E.*, Vol. VII, p. 31.

¹⁰⁰ Sisters Notre Dame de Montreal, Marguerite Bourgeoys, Foundress. b. Apr. 1620, First school opened in 1857.

¹⁰¹ Fr. Durunquet, teacher and director of the Parthenian Sodality, 1848-50.—Taaffe, *op. cit.*, p. 130.

¹⁰² Named after John Jacob Astor (1763-1848). American merchant, His great grandson, William Waldorf (1848-1919) managed the Astor estate and built three magnificent hotels in N.Y. City—Netherland, Waldorf and Astor.—*Encyclopedia Britannica*, Vol. II, p. 73; *Collier's*, Vol. II, p. 390.

¹⁰³ Fr. Felix Cicaterri, S.J. as a scholar was well known in Italy. Driven out by the Italian Rev. of 1848, he joined the Md. Province and in 1850 was Prof. of Dogmatic Theol. at St. Joseph's Seminary, Fordham. He is buried beside his younger brother Charles in Woodstock College, Md., cemetery. Charles was a great classical scholar with a masterly grasp of Latin. He composed the Latin epitaph over the Woodstock Mortuary Chapel: "Societas Jesu quos genuit eorum charos cineres reddendos solícite heic fovet."—P. Dooley, *Makers of Woodstock*: Taaffe, *op. cit.*, p. 28-29.

¹⁰⁴ Orestes Brownson, philosopher, essayist, reviewer, b. Sept. 16, 1805, Stockbridge, Vt., d. Detroit, Apr. 17, 1876. Greatest convert of this period, sometimes called the American Newman. From early childhood he was deeply interested in religion and desired to become a minister. He attended for a while—his only formal education an academy at Ballston Spa, Saratoga Co., N.Y. until his savings ran out and he had to go to work first as a printer, second as a school teacher. Here, too, began his strange religious Aeneid. Brought up in Congregational surroundings as a boy, his orthodoxy of early years was shaken by the well-meant efforts of an aunt who strove to win him for Universalism. He became in turn a Presbyterian, Universalist, and in his fourth phase he was in his own phrase that of a "World reformer," i.e. he turned to social reform. In 1834 he moved to Canton, Mass. and in 1836 to Chelsea. On May 28, 1844, he called on Bishop Fenwick for a preliminary discussion and on Oct. 20, 1844 Bishop Fenwick's coadjutor, Bishop Fitzpatrick received him into the Church, just

a year before Newman entered. Throughout the rest of his long life he was the foremost lay Apostle and intellectual gladiator of the Catholic cause in America. He lectured a great deal but his service was chiefly as a journalist. "Brownson's Quarterly Review" began in Boston 1844-1855, when Brownson removed to N.Y., and there continued it until Jan. 1863 and again 1873-1875. The Bishops gathered in the Provincial Council of Baltimore in 1849 and Pope Pius IX in 1854 sent letters of approval and encouragement to the intrepid defender of the Faith. While the closest counterpart of Newman it seems in genius he was scarcely the equal of the Oxonian. Brownson excelled Newman in strenuous activity and in the breadth of his interests; but he was inferior in depth and subtlety of thought. His literary style, excellent though it was, seems second rate compared with Newman's majestic and encompassing prose; and he utterly lacked the mysticism and poetic gifts of the great Englishman.

His gifted son Henry (1835-1913) edited his father's works. Henry and his daughter Josephine became Notre Dame Laetare medalists, the only descendant of an earlier medalist to receive this honor. Orestes' daughter Sarah was also an authoress, in her own right, of many novels, essays and literary contributions to various magazines.—Theodore Maynard, *Orestes Brownson, Yankee, Radical, Catholic* (N.Y. Macmillan Co., 1943); Henry Brownson, *Life of Orestes Brownson*, 3 Vols. (Detroit, Mich.); Lord, *op. cit.*, Vol. II, p. 360-373.

¹⁰⁵ Lorenzo Delmonico, a native of Marengo, Switzerland (1813-1881)—joined his two uncles John and Peter in 1825 in launching a small confectionary and catering business in New York City. The nephew suggested to the uncles the idea of opening a downtown restaurant to provide foods cooked and served in the European manner of the day. Lorenzo Delmonico thus became a teacher of gastronomy and in a surprisingly short time won national recognition. Without capital and at first without influential friends, within 20 years he made N.Y. known the world over as a center of good living. The first restaurant built on William St. was destroyed by fire in 1835. Next was at 76 Broad St. & Beaver & Wood Sts. John Delmonico died in 1842. Lorenzo continued business with Peter and in 1848 he succeeded as chief proprietor of the business. In 1876 he built the famous hotel on Broadway and 26th.

Lorenzo founded public school systems in his native village and was a generous giver to the Catholic Church in N.Y. At the time of his death in 1881 he said every President in the U.S. from Jackson to Garfield had been his guest. He was a quiet, methodical man of business, noted for his thrift, an inveterate smoker consuming thirty strong Havana cigars a day. For many years after his restaurant business had become the largest in the city he personally attended to the marketing.—*D.A.B.*, Vol. V, p. 226-7.

¹⁰⁶ Dr. Forbes, (1807-1885)—an Episcopalian clergyman who became a Catholic (1849), was ordained priest in 1850 and served as prominent pastor of St. Ann's Church, N.Y., 1850-1859. In 1859, however, he returned to the Episcopalian Church and was Dean of the General Theological Semi-

nary (1869-1872).—Robert McNamara, *The American College in Rome*, 1855-1955, p. 696.

¹⁰⁷ Fr. John Doherty. First pastor of St. Benedict's, Springfield, Mass., and later St. Vincent de Paul's, Purchase St., Boston.—Lord, *op. cit.*, Vol. II passim.

¹⁰⁸ Dr. Francis Parkman, minister for many years, Harvard Overseer, 1819-49. Dr. Ephraim Peabody eulogizing him said: "He was particularly kind to the unattractive." Father of Francis Parkman, the historian.—Crawford, *op. cit.*, Vol. II, p. 95.

¹⁰⁹ Dr. Ephraim Peabody (1807-56), b. Welton, N. H. Graduate of Bowdoin College, 1827, Harvard Divinity School 1830. Pastor of Unitarian Church, New Bedford 1836-46, then till death of King's Chapel, Boston. Founder of "Boston Provident Society."—*New International Encyclopedia*, Vol. XVIII, p. 216-17.

¹¹⁰ Thomas Scott Preston (1824-91)—Roman Catholic clergyman, b. N. Hartford of Protestant parents. Graduated from Trinity College, Hartford, 1842. After completing a course in the Theological Seminary in N.Y. he was identified with several Episcopalian churches. Coming under the influence of the Tractarian Movement, he studied at St. John's College, Fordham and was ordained in 1850. Subsequently he was secretary to Bishop Hughes and Rector of St. Ann's, N.Y. In 1874 he was appointed Vicar-General N.Y. Diocese, and in 1888 Prothonotary Apostolic. Wrote a number of books on devotional and controversial subjects.—*New Inter. Enc.*, Vol. XIX, p. 192.

¹¹¹ James Lawrence (1821-1875)—Eldest son of Abbot Lawrence who developed the mill business in Waltham, Lowell and Lawrence. He married Elizabeth Prescott, daughter of William H. Prescott, who died in 1864. His second wife was Ann Lothrop Motley, niece of John L. Motley the historian. After graduating from Harvard Law School, James joined his father's and uncle's law firm of A. & A. Lawrence. He represented the firm's interests in London and contributed generously as did his family to the Lawrence Scientific setup at Harvard.—Crawford, *op. cit.*, Vol. II, p. 176-189, "The Lawrence Family."

¹¹² Thomas Jefferson Curd (1825-1850)—a native of Kentucky, graduated from West Point, class of 1844. He found himself assigned to garrison duty at Hancock Barracks, Maine, where he found himself giving serious thought to religion with the result that he was baptized in the Catholic Church, Jan. 15, 1845 at Houlton, Maine. In 1845-46, he was in the military occupation of Texas followed by the Mexican War in which he fought with the artillery in the battles of Palo Alto, Resaca de la Palma and Monterey. He was decorated for bravery in the last battle and promoted to first lieutenant. On Nov. 27th he arrived at Holy Cross College, Worcester where he resigned his commission and was appointed Prof. of math and Fencing. Wishing to become a priest, and to enter the Society of Jesus, he took private lessons in Greek and Latin and received Tonsure from Bishop Fitzpatrick in 1848 and donned the cassock. His health gave way. On the advice of his physician, Dr. George Shattuck, he returned to Ky. in search of his health. He

improved somewhat and was allowed to enter the Novitiate at Frederick, Md., where he lived but six months, his illness being tuberculosis. His life was brief but brave.—*Obituary Notice* by Fr. John Ryan, S.J. in G.U. Archives.

¹¹³ Fr. Shaw wrote a poem commemorating the death of this seminarian. When Fr. Shaw himself died, Fr. Thebaud sent a copy of it to Shaw's parents.

¹¹⁴ Moses Weld (1817-1893)—After graduating from Harvard in 1840, he studied medicine and was a medical doctor for many years. He was permanent secretary of the class of 1840 and lived to celebrate the Golden Jubilee of his graduation. On Apr. 18, 1861 he married Eliza Gore Everett, daughter of Moses Everett. They were married in Tremont Temple by the Rev. Edward Everett Hale.—*Class Biographies of 1840 and 1895*, Harvard U. Archives, Widener Library.

¹¹⁵ Joseph Henry Allen, b. Northbridge, Mass., Aug. 21, 1820, d. 1898. Married Anna Minot Held of Jamaica Plain. Was lecturer on Eccl. History in the Cambridge Divinity School and Editor of the "Unitarian Review." Probably better known as the co-author with Professor Greenough of the Allen & Greenough Latin text book series.—H.U. Archives as above.

¹¹⁶ Sigma Beta Kappa fraternity.

¹¹⁷ Named after Christopher Gore (1758-1829)—American lawyer and politician, born in Boston, son of a Loyalist who was banished in 1778 but whose citizenship was restored in 1787. Harvard grad of 1776. In 1789 Washington appointed him 1st U.S. District Attorney for the State of Mass., which post he held until 1796. He was a member of the Jay Treaty Commission to England where he remained eight years. On his return in 1804 he resumed law practice. Member of the Federal Party 1808 and of the Essex Janta. Elected Governor of Mass. in 1809. Appointed to U.S. Senate in 1814, he resigned in 1817 on account of ill-health. Spent remaining years of his life on large country estate in Waltham, Mass., where the "Gore Mansion" is now an historical museum.—*New Inter. Enc.*, Vol. 10, pgs. 149-50.

¹¹⁸ Timothy Walker (1806-56)—American lawyer b. Wilmington, Mass. Graduated from Harvard in 1826, he taught Math there for three years. Received law degree in 1830. Three years later, in association with Judge C. Wright, he established the Cincinnati Law School. Taught there until 1844. Presiding Judge, Court of Common Pleas (1842-43). Edited Western Law Journal for several years. His lectures on Law and chief work, *An Introduction to American Law* have always been popular with students. d. Cinn., Ohio, 1856.—*New Inter. Enc.*, Vol. 22.

¹¹⁹ Bayard Taylor (James) (1825-78)—American Poet, man of letters, journalist, traveler, b. Kennett Sq., Chester Co., Pa. Apprenticed to printer. Published first volume, 1844-45. Joined N.Y. Tribune, special correspondent 1849 gold rush in Cal. Traveled through Egypt, Asia Minor, Syria, India. Joined expedition of Commodore Perry in Japan. 1862-63 Sec. of U.S.

Legation St. Petersburg. In Germany 1870-74. Minister to Germany where he died in 1878.—*New Inter. Enc.*, Vol. 22, Pgs. 21-22.

¹²⁰ Clement Boulanger, S.J., Prof. of Moral Theology, Superior of the Canadian Mission.—Gabriels, *op. cit.*, p. 28.

¹²¹ Gen. Zachary Taylor, old "Rough and Ready," hero of the Mexican War, later successful Whig candidate for office who died one month after being elected President.

¹²² Gen. Wm. T. Sherman.

¹²³ James Elliot Cabot, generally called Cabot, son of Sam Cabot and Elizabeth Perkins Cabot. Great friend of Ralph Waldo Emerson. After graduating from Harvard, he joined his brother, Dr. Sam Cabot in Switzerland for three years. In 1845 at Harvard Law School. Later enrolled in Prof. Agasiz's scientific School, accompanying Prof. A. on an expedition in 1848, around Lake Superior. Taught architecture. Spent last years of his life in his Brookline home working for the Sanitary Commission, serving on School Board and helping develop the Athenaeum Library.—Crawford, *op. cit.*, Vol. I, Ch. IX, "Cabot Family."

¹²⁴ Dr. George Webster, Prof. of Chemistry at Harvard and Prof. of Anatomy Harvard Medical School. Dr. George Parkman, uncle of Fr. Shaw who was a medical doctor and a banker, loaned money to Dr. Webster. He went to Dr. Webster's office in the Medical School to try to collect the loan and disappeared for a month. His body was finally recovered from the ditch at medical school where medical students disposed of cadavers. Dr. Webster was convicted of Dr. Parkman's murder and later executed.—Cleveland Amory, *The Proper Bostonians*, Ch. 10, "Dr. Parkman Takes a Walk" (N.Y. E.P. Dutton, 1947).

¹²⁵ James Roosevelt Bayley (1814-1877)—first Bishop of Newark, eighth Archbishop of Baltimore, b. Rye, N.Y. of Dutch-English non-Catholic ancestors. A graduate of Trinity College, Hartford, 1835, he was later ordained an Episcopalian minister and served at St. Peter's Church, Harlem, N.Y. He resigned his pastorate in 1841—went to Rome where he was received into the Church in 1842. After studies at St. Sulpice, Paris, he was assigned to the N.Y. diocese after ordination. Was in turn Pres. of Fordham (1846), private secretary to Bishop Hughes and consecrated Bishop of Newark in 1853. When Arch. Spalding died he was promoted to the Arch. of Baltimore, 1872. Illness obliged him to ask for a Coadjutor and so in 1877 Bishop Gibbons was consecrated in the Baltimore Cathedral. He went abroad seeking relief but died on his return at his former home in Newark. At his own request he was buried beside his aunt, Mother Seton at the convent in Emmitsburg, Md.—Thomas F. Meehan, "James R. Bayley" in *C.E.*, Vol. I, p. 359,

¹²⁶ Levi Silliman Ives (1797-1876)—first Episcopalian Bishop of N. Carolina and leading figure among Protestant Episcopal clergy. In 1852, aged 55, he was received into the Catholic Church, the first Protestant Bishop since the Reformation to become a Catholic. With his wife, Rebecca

Hobart Ives, daughter of the Episcopal Bishop of N.Y., he went to Rome to make submission to the Pope, Pius IX. Later he took a part-time teaching job at Mt. St. Mary's Seminary and at the Academy of Mt. St. Vincent. To help the poor he joined the Saint Vincent de Paul Society and later helped organize similar groups in the N.Y. diocese. He also organized a "Society for the Protection of Destitute Catholic Children" for which he secured a Charter from the N.Y. Legislature. He was its first President. Ives lived at St. Joseph's Cottage, 138th St., a favorite meeting place for converts and where the first Convert League was planned. When he died in 1876 his funeral was attended by the Archbishop of N.Y. and bishops from many dioceses. After lying in state at the Cathedral, he was buried on the grounds of the Catholic Protectorate, Westchester.—"Levi Silliman Ives" in Katherine Burton's, *In No Strange Land*.

¹²⁷ Augustine Francis Hewit, b. 1820, Fairfield, Conn., d. N.Y. 1897. Second Superior General of the Institute of St. Paul the Apostle. His father, Nathaniel Hewit, D.D., was a prominent Congregational minister; his mother Rebecca Hillhouse Hewit was the daughter of Honorable James Hillhouse, Senator from Conn. Because of aversion to Calvinist and Congregational tenets he entered the Episcopalian Church and was ordained in 1844. The conversion of Newman in 1845 unsettled his belief in Anglicanism and he entered the Catholic Church in 1846. After a private study of Catholic theology, he was ordained in 1847. He taught in the college founded by Bishop England of Charleston, S. Car., and assisted in the compilation of Bishop England's works for publication. He was professed in the Redemptorist Congregation in 1850, and entered on missionary labors with Fr. Hecker. Under the leadership of Fr. Hecker, he sought admission to the newly instituted Society of St. Paul the Apostle. As a Paulist he engaged in parochial work, established and managed the "Catholic World." On the death of Fr. Hecker, he was selected second Superior General. He established the Paulist Community at Catholic University and a new foundation was undertaken in San Francisco.—Henry W. Wyman, "Augustine Hewit," in *C.E.*, Vol. VII, p. 309.

¹²⁸ William Francis Clarke, S.J., a native of Washington, D.C. graduate of Georgetown, President of Loyola College, Baltimore, 1858-60 and previously had been Rector of St. Joseph's, Philadelphia, 1849-58. St. Ignatius' Church, Baltimore, and St. Aloysius', Washington were the scenes of his priestly labors. He died at Gonzaga College, Washington, D.C., Oct. 1890—*Golden Jubilee History of St. Ignatius Church, Baltimore*.

¹²⁹ Samuel Barber, S.J. son of Virgil Horace Barber. His paternal grandfather was Daniel Barber, a soldier in the Rev. War and an Episcopal clergyman of Claremont, N.H. Virgil Barber was ordained an Episcopal minister and served 7 years at Waterbury, Conn. In 1814 he was called to Fairfield, N.Y. (18 miles for Utica). Doubting about the validity of his religious status in 1817, he consulted Fr. Benedict Fenwick, S.J., in N.Y. city whereafter he and his family, wife and five children were received into the Church. Virgil wished to be a religious, an inspiration which Fr. Fenwick did

not encourage. Eventually on consultation with the Archbishop of Baltimore, permission was given to pronounce an act of separation, with the stipulation that Virgil Barber should become a Jesuit postulant and Jerusha a member of the Visitation Community. Virgil went to Rome to study. The three older girls joined Jerusha as students at the Visitation Convent School. Three year old Samuel, the future Novice Master, and baby Josephine were cared for by Bishop Fenwick's mother at her cottage on the G.U. grounds. The three girls joined ~~the mother~~ later as Visitation nuns. Josephine became Sr. M. Benedicta of the Ursuline convent and was in the Convent in Charlestown when bigots burned it to the ground. Young Sam afterwards joined his father as a Jesuit. Virgil later returned to Claremont, N.H. to establish a Catholic Church and School. Many of his father's former parishioners became converts. His paternal aunt, Mrs. Tyler, became the mother of the first N.E. Bishop William Tyler of Hartford, Conn. Four of her daughters entered the religious state. Mr. Dan Barber became a Jesuit in his later years and was stationed with his son Virgil at the Jesuit residence of St. Inigoes, Md. He advanced as far as Deacon but out of humility was never ordained.—Hudson Mitchell, S.J., "Virgil Horace Barber" in *Woodstock Letters* Vol. 79 (1950), No. 4; Sr. Mary Ignatius McDonald, O.M., *The Barber Family of Claremont* (Notre Dame, 1931).

¹³⁰ Felix Sopranis, S.J., was visitor to the American Provinces, 1859-61. He established the Jesuit Theologate at Boston, previous to the opening of Boston College.

¹³¹ Carissimus—Latin term to designate a novice, now superseded by title "brother."

¹³² John P. Glover, Holy Cross Alumnus who left as novice became a lawyer later in New York. He died June 10, 1899 as a result of a runaway accident.—*H.C. Alumnus Catalog*; *Alumi News* in *H.C. Purple* for Sept. 1899.

¹³³ Patrick A. Jordan, S.J., later historian of Old St. Joseph's, Philadelphia; taught special class in Willings Alley.—Talbot, *op. cit.*

¹³⁴ Daniel Boone came from an old Maryland family. Didn't persevere as a Jesuit. Founded a clerical wine business in Baltimore. At outbreak of Civil War he joined a Virginia Cavalry regiment and distinguished himself by gallant and intrepid service in the Confederate Army. While in the Quartermaster General's department at Little Rock, Ark., he met Miss Melanie Carroll, daughter of the Hon. David W. Carroll, formerly of Md. Shortly afterward they were married. As Vice-President of the Society of the Army and Navy of the Confederate State of Md., he gave much time in promoting the welfare of the Confederate Soldiers' Home at Pikesville, Md. His cousin, Fr. Edward Boone, S.J., was the first Alumnus President of Holy Cross College. He graduated in the class of 1851, and was the sole survivor at class reunion 60 years later.—Obituary in *Baltimore Sun*, Feb. 17, 1902.

¹³⁵ St. Bernard of Clairvaux (1112-1153)—great father and doctor of the Church, often called the second founder of the Benedictines. About thirty relatives followed him into the religious life. An eloquent preacher

of Our Lady's virtues, counsellor of many popes and preacher of the 2nd Crusade. He established sixty-eight houses embracing the Cistercian reform.—Fr. Raymond, O.C.S.O., *The Saga of Clairvaux, the Family that Overtook Christ* (N.Y.P.J. Kenedy & Sons, 1942); Denis Meadows, *St. Bernard of Clairvaux* (N.Y., Devin-Adair, 1963).

¹³⁶ Patrick Healy, S.J., b. Feb. 25, 1834, Macon, Ga., d. Jan. 10, 1910. G.U., Washington, D.C. Later President of G.U., after whom the imposing building you encounter as you enter the front gate, is named. Was sixty years a Jesuit at time of his death. Graduated from Holy Cross in 1850 which was likewise the Alma Mater of his two older brothers, Hugh, James (died Bishop of Portland, Me., 1901), Alexander Sherwood, Pastor of St. James Church, Harrison Ave., Boston at time of his death, and his younger brothers, Michael, a Captain in the Navy for fifty years and Eugene. Two of his sisters were nuns.—Albert Foley, S.J., *Beloved Outcast* (Biography of Bishop James) and sketches of Fathers Patrick and Alexander in Foley, *God's Men of Color*; Meagher & Grattan, *op. cit.*

¹³⁷ Fr. Francis Dzierozinski, S.J., member of the old Russian Province of the Society of Jesus who entered the Society in White Russia, Aug. 13, 1794. There he became Prefect of Studies and Prof. of Theology in the Russian Scholasticate. In 1820 he was teaching theology to the exiled theologians of White Russia at Bologna. He volunteered for the American Missions and with Fr. Philip Sacchi arrived at G.U., Nov. 12, 1821. Here are his records in America: taught Jesuit Scholastics theology for seven years; was Socius to the Superior of the Mission for two, Superior for eight, Provincial of the Maryland Province for three, Master of Novices for ten, Spiritual Father for nine. A gifted man, esteemed by such scholars as Mezzofanti for his linguistic lore and by Henry Clay for his logical acumen. Jesuits of the East owe much to Fr. D. and his name should ever be honored among them.—Meagher & Grattan, *op. cit.*, Fr. Edward Davitt, "The Province in 1833" in *Woodstock Letters*, Vol. LXII, No. 3, p. 313.

¹³⁸ Charles Stonestreet came from an old Maryland family. His father had served in the Rev. War. He served many offices of the Md.-N.Y. Province. Was Pres. of G.U. and while Provincial was called upon in 1852 after the nearly fatal fire at Holy Cross to decide its fate. Later he was honored by both houses of Congress when called upon to offer up prayer in the Senate and House. On the death of Bishop Fenwick he delivered an eulogy in St. John's Church, Frederick, Md., that was afterwards published in pamphlet form. In Feb. 15, 1855 he wrote a refutation of the bogus Jesuit Oath then in circulation. "Old Man Eloquent" as he was styled, passed away at Holy Cross College, July 3, 1885, after a career of fifty-two years as a Jesuit.—Meagher & Grattan, *op. cit.*, Obituary in *W.L.*, 1885.

¹³⁹ Now the oldest Catholic Paper in the U.S. In 1836 it assumed the name Boston Pilot, an historic name whose original significance lay in the fact that the Dublin Pilot was then the chief organ of Daniel O'Connell and his movement.—Lord, *op. cit.*, Vol. II, ch. XII, p. 335.

¹⁴⁰ William Tehan was one of three brothers who became Jesuits. Wil-

liam was at Holy Cross as a scholastic teacher 1857-58, and drowned two years later, July 4, 1860 in the Potomac River at a place called "Three Sisters." He was at that time teaching at G.U. An older brother James taught at H.C. as a scholastic and a priest and is buried in H.C. Cemetery. A third brother Fr. John Francis Xavier was a priest in the Missouri Province.—Meagher & Grattan, *op. cit.*, Obituary in *Woodstock Letters* for 1879.

¹⁴¹ St. Stanislaus Kostka (1550-1568)—Young Jesuit Polish saint who died as a novice and is patron of novices. Canonized by Pope Benedict XIII, 1726, his feast is on Nov. 13 in the Jesuit calendar.

¹⁴² John Grassi, S.J. Visitor to the Md. Mission. Superior at G.U., President 1812-17; took Mr. Virgil H. Barber to Rome as a novice.—J. Daley, *op. cit.*, *passim*.

¹⁴³ Now St. Alphonsus Rodriguez (1531-1617)—Canonized by Leo XIII. He is patron of laybrothers and his feast is Oct. 30th.

¹⁴⁴ Now St. John Berchmans (1599-1621)—another of the Jesuit boy saints (Flemish), beatified by Pius IX, 1865, canonized by Leo XIII, 1886. His feast is on Nov. 26th and he is the patron of Common Life.

¹⁴⁵ James A. Ward, S.J., President of St. Joseph's College, a brilliant classicist. Native of Philadelphia. Before and particularly after his term as Pres. of St. Joseph's, he held some of the most important offices in the Order. Above all a scholar, he carried on correspondence in Latin verse which he composed with extreme ease. At the time of his death at the age of eighty-three he was engaged in writing a Latin play for presentation by the students of Georgetown College.—Talbot, *op. cit.*

¹⁴⁶ John McGuigan and his brother James entered the novitiate in 1843. They were natives of Philadelphia. John died Oct. 24, 1859, but James survived until Dec. 18, 1876 when he was attached to the then Jesuit Church of St. Joseph, Providence, R.I.—Meagher & Grattan, *op. cit.*, Obituary in *W.L.* for 1877.

¹⁴⁷ Eugene Vetromille, most distinguished of later missionaries among the Abenaki Indians. Author of several works on the Abenaki tribe and language. In his *The Abenakis and Their History* (1866) he gives credit to Fr. Virgil Barber's two-year stay among them for the fact that the Indians read well and were capable of writing too. Vetromille arrived shortly after Fr. Bapst's tar and feathering at Ellsworth in 1854 and remained until the Fall of 1858. Recalled to H.C. to take over classes in physics, chemistry and astronomy, it would seem that the work of a missionary had a greater appeal than the demands of the classroom and the care of books, for he decided to return to Maine and was accepted for the diocese late in 1859. In spring of the next year he was appointed pastor of Biddeford and while there had charge of the Indians at Calais. In his twenty-two years in the diocese he found time to travel rather extensively. Among the books of the College where he was once librarian (H.C.) is an Abenaki pledge signed by one of his Penobscot Indians in 1857. The certificate of the pledge is a printed formula in Indian and English with vivid illustrations of over indulgence in fire water and bears Fr. Vetromille's name in print in the lower

right hand corner. He died Aug. 23, 1881 at the age of sixty-two, Callipoli, Italy, his birthplace.—Lucey, *op. cit.*

¹⁴⁸ John D. Mullaly, later Father Minister at Holy Cross and Georgetown, who lived to celebrate his Golden Jubilee as a Jesuit, dying at Frederick in 1901. Fr. Joseph O'Hagen, Civil War Chaplain, who died as President of Holy Cross, was his uncle.—Meagher & Grattan, *op. cit.*, Obit. in Holy Cross *Purple* Vol. XI, p. 1-6.

¹⁴⁹ Charles Fulmer, taught for several years at Holy Cross. d. Sept. 26, 1880.—H.C. *Alumnus Catalog*—(1957).

¹⁵⁰ Samuel Mulledy was brother of Fr. Thomas, H.C.'s first President. Fr. Sam was for a short time Pres. of G.U. He left the Society in 1856 and subsequently served in the Albany and N.Y. dioceses. He was pastor of St. Lawrence O'Toole parish (now St. Ignatius'—84th St.) at the time of his death, Jan. 8, 1866. He was received back into the Society on his deathbed.—Circular Letter of Fr. Provincial, Jan. 1866.

¹⁵¹ Angelo M. Paresce. His father was an Englishman by the name of Parish engaged in business in Naples who changed the name to its Italian form. Fr. Paresce was Provincial when Woodstock opened and became its founder and first Rector. He died there as Spiritual Father, Apr. 8, 1879.—P. Dooley, *op. cit.*

¹⁵² James Sheerin—he and his brother Thomas came from Ireland to Philadelphia. They entered with fellow novice Jordan. James died shortly before his ordination, but Tom lived sixty-two years as a Jesuit.—Obit., *Woodstock Letters*.

¹⁵³ Alonso Rodrigues (1526-1616) Jesuit Ascetical writer not to be confused with the patron of lay-brothers, St. Alonso. His opus, *The Practice of Christian Perfection*, first published in Seville in 1609 has gone through twenty-seven Spanish editions, sixty in French, ten in German and many in English, the first of which was printed at St. Omer, 1612.—T. Slater "Alonso Rodriguez" in *C.E.*, Vol. XIII, p. 109.

¹⁵⁴ Cretineau—Joly, Jacques (1803-1875)—Studied theology at St. Sulpice three years but left when he found he had no vocation. He taught philosophy in his native town Fontenay-le-comte, Vendice, Fr. In 1823 he went to Rome as companion and private secretary to the Fr. Ambassador. His History of the Society of Jesus, six volumes were issued 1844-46 at Paris.—Patricius Schlager in *C.E.*, Vol. IV, p. 488.

¹⁵⁵ Vincent Caraffa, S.J.—seventh General, 1646-49, b. in Naples, d. Rome.

¹⁵⁶ Gustavus Eck, S.J., Pastor of Holy Trinity Church, Shawmut Ave., Boston 1848-54. Worry and exertion over a proposed new church for the old undermined his health and he was attacked with paralysis. Later left for Europe—Lord, *op. cit.*, Vol. II, p. 484-87.

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